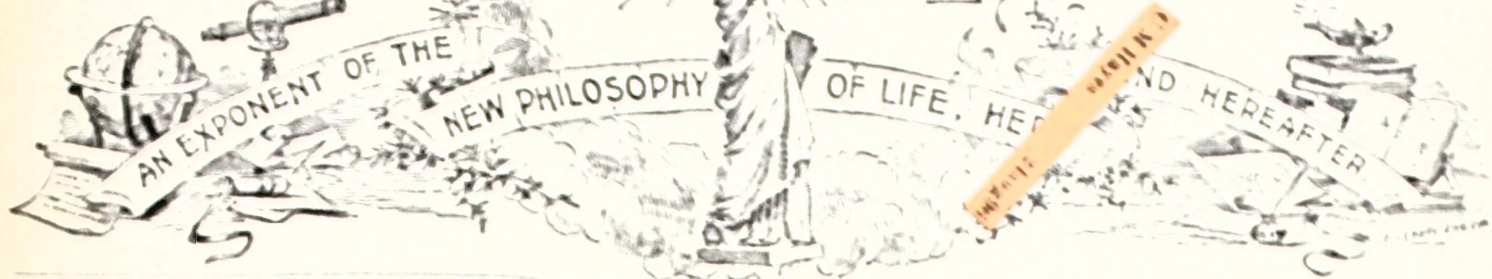


LIGHT OF TRUTH



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CINCINNATI, SATURDAY, APRIL 11, 1896.

VOLUME XVIII, No. 15

Written for the LIGHT OF TRUTH.

The Need of Organization.

Education in all Departments of Life Advocated.

PAUL AYER.

As our philosophy is more thoroughly understood, its beauties rise before the mind to the eclipse of all ancient forms of faith; no parallel exists by which comparison can fairly be made and no precedent is established in human intelligence for the adjustment of so radical a change in religious thought.

Thinkers, as a class, are pioneers who enter a new region, their aim is discovery and their purpose the betterment of the race.

No true advocate of progress can live a selfish life, he is pre-eminently the peoples' man and his benefits accrue to the world at large, but knowledge can not be acquired in a desultory way; it is a law of the universe that whatever is, is for a beneficent purpose, hence man's acquirement must revert indirectly, to benefit his fellows or he himself, become a barometer upon the movement toward a broader civilization.

As spiritualists, we are united in a philanthropic work, we are neither religionists nor statesmen of philosophy in any restricted sense, we are reformers upon a humane principle of education—a noble basis of individual betterment which provides a broad propaganda of classic research. Our philosophy will eventually enlighten every nation and disseminate such truths as will prove the supremacy of its theories and their exemption from any narrowness of its life laws.

As we enter the open field of contest for legal recognition as a chartered assembly, we feel the need of co-operation in a marked degree and our efforts fall, in view of our isolated organization. The movement to institute a national association was a wise and prudent one, which is already making its benedictive felt, but other advances must buttress that primary measure, advances that will be sustaining in the general work of education and protection, advances that will enlist every competitor in the ranks of progressive thought and ally all rational theories to our generous standard. We must re-fer this specific work to lecturers and inspired writers, since they are the intermediaries between the vast source of occult law and human intelligence; they must divulge the primordial purposes of the Omnipotent as we are capable of applying them to our mundane affairs and entrench our philosophy upon its divine foundation that lapse will be impossible.

The auspicious moment for concerted effort and cosmopolitan service is just now, when agitation stirs the people and political interests totter on the verge of revolution, no hour in the history of spiritual philosophy has been so pregnant with possibilities for good as the present, and nowhere in the records of past reforms has such universal interest been felt. Nations vie with nations in thirst for gold, continents with the tread of martial feet, governments away and monarchs challenge the dangers of war to guard their jealously possessed possessions, our republic is at

its crucial epoch and it is a fatal struggle for codes of every conservative school, whether governmental scientific, ecclesiastical, or secular. No dogmatic creed or tenet can survive the struggle which impends, and although we do not apprehend a crisis of violent disruption, yet violent measures will be a natural consequence of the general lawlessness in high offices, and nothing but the timely and far-reaching methods of humanitarian philosophy can save our nation from internal war.

The millions who hover between starvation and a bare subsistence, the paupers who exist by itinerant alms, the laborers who expend life forces for a livelihood of the most meagre character, the women who are sacrificing honor for food and clothing, and the children who are being thrust into the arena of self support are crying auguries of evil, and their prayers and tears command the intervention of a just providence.

Nature has no favorites and justice no elect; the unequal privileges of our civilization are fraudulent in a moral sense and equity will force an honest adjustment by her own evolving methods; we, as the representatives of a noble philanthropy, are responsible for the issue in an eminent degree and the stability of our principles will be magnified if we acquit ourselves worthily.

Legislators are legalizing traffic, politicians are subverting nations, interests to mercenary greed, officials in Church and State, vie in cumulative enterprise and the name of God is invoked everywhere in the gross in justice and tyranny that prevail, love is polluted and its holy offices dishonored; magnanimity is practically obsolete and vice flourishes in guise of chastity.

The higher councils which rule the interests of men are energetically engaged and their invincible measures rectitude will eventually abate the evil, but intelligent co-operation on our part, as direct agents in the ameliorative contest, will facilitate their efforts and hasten the adjustment.

Every humane policy should be fortified, every righteous measure sustained, every beneficent movement established and every just law amended to meet the requirements of general betterment.

A national code will be the outcome of the present conflict, a code of generous laws whose broad scope will exclude no worthy individual from a fair remuneration for labor expended, a code that will benefit every worker, whatever his occupation and regardless of sex distinctions, a code that will forbid the drafting of children into the ranks of bread winners and preclude the necessity of prostitution for maintenance.

As capitalists multiply, destitution and want increase; wealth per capita is productive of equivalent poverty per capita, and legal rights become synonymous for injustice.

The millions who are helpless and debt ridden, testify to the tyranny which excludes them from natural privileges as citizens and producers; the vagrant children, unaided and uneducated, are a stinging rebuke to wealth, and the graves of defamed innocents are monuments to the shame which indolent luxury breeds.

Lives are sacred and a righteous law should defend the subjects; a humane government should succor the weak

ones and a philanthropic policy protect every individual under its jurisdiction. If we appreciate the responsibility that rests upon us as advocates of a just philosophy, we will exert ourselves to remove every obstacle which impedes the march of higher civilization, we will expound our theories in such lucid and concise terms as will leave no stigma upon our claims as reasoners, we will enter protest wherever injustice or oppression create wrong or suffering, we will vindicate the truth of eternal justice by applying it to every human need—and we will co-operate in every endeavor of altruistic character. As spiritualists, we are leaders in a new school of thought which is liberal, free, and universally comprehensive. We subscribe to such policy as each day's advance renders expedient—and we arbitrate in a spirit of impartiality when ever decisive action is demanded; we are adherents to the cause of truth, whatever its nature, purpose or merit, and we legislate to secure the amplest freedom of research, within legitimate limits.

We are in the strictest and worthiest sense, politicians; we suppress evil and wrong upon the principle of "survival of the fittest," and we entrench weakness within legal defense because it is true policy to husband every resource and develop it to its maximum utility, as a factor in general growth. We are agents in a propaganda which has for its end the elevation and ennobling of every human soul, of every human faculty, of every human thought and of every human tendency. We exalt mankind because it is divine to rise toward a truer conception of Deity. We educate men and women in the sure conviction that a nobler creation will result, and every hypothesis to which we adhere is benign in its trend.

Our workers are actively engaged in every avenue of life, disseminating the truths of that esotericism which is the well-spring of our philosophy. Champions of metaphysical and physical science alike, we feel the influx of power from both sources and our affluence is proportioned to our opportunities.

Then, as our purpose stands thus, unequivocally declared, let us meet the struggle for right with every department organized and every avenue strong. We shall be assailed and our motives questioned, we shall be criticized and condemned, just as every predecessor in reform has been—but we are armed with inherent integrity, and every assault will recoil leaving us more stable. We are united in interest—let us unite in well concerted aim; we are united in heart—let us unite in effort to sustain an unimpeachable standard before the world; we are co-operative in principle—let us co-operate in commencing the elements at our command and so annul the encroachments of destructive policy; we are championed by the eternal laws of Deity—let us prove ourselves worthy exponents of the principles we teach and let our ambition be the best service for mankind.

Far be it from me to vaunt any superiority in spiritualism as individuals. Nothing could be more foreign to true spiritualism than principle or more opposed to altruistic teaching.

We claim nothing for ourselves per se, except the liberty to labor for that philosophy, which, to our minds, presents the most advanced and most satisfying field of promise yet explored. We are

men and women who, by cognizance of our own faults and needs, have acquired some knowledge of mankind at large, and to the betterment of our race we devote such powers as we possess.

No true spiritualist will credit himself with any exclusive ability—his education strenuously forbids this and such an assumption would militate seriously against his usefulness. Therefore, let no one misunderstand the foregoing article, whose purpose is solely to impress upon our adherents the great obligation which rests upon them now, when our legal rights are attacked. It is the truth we magnify—not its advocates; its benefits to the world—not its specific *modus operandi*, its promise—not its present attainments.

Philadelphia, Pa.

The Philadelphia Spiritualist Society with Prof. Wm. Lockwood as its speaker has passed so far the grandest day of its history. A conference was held from 10 to 12. At 2 o'clock our new lecture marched in with sixty members. The magnificent decorations of palms, flowers, flags, and bunting were a surprise to all. The program consisted of music, recitations, and calisthenics. The conductor then made an address to the children.

Prof. Lockwood followed with an anniversary address, and the necessity of scientific demonstration of the action of spirit upon matter.

The evening services began at 7:30 with a concert, under the direction of Prof. Bacon, assisted by Prof. Halde, Mrs. Yorum, and others. At 8 o'clock Prof. Lockwood lectured on "The affinity of consciousness to matter demonstrated by experiments with the phonograph. Has matter the function of memory and vocal thought?"

This lecture was a masterpiece of logic and the experiments with the graphophone, whereby songs and sentiments spoken by people in the audience were reproduced. It was highly instructive and a complete proof of the fact that matter can reproduce thought and vocal expression, and that it affiliates with the consciousness and gives forth a corresponding expression.

The professor also illustrates in flash light photography how the spirit world impresses the mental and gives some startling proofs of the reality of a future existence.

On its rostrum, in his line, this gentleman stands pre-eminent. With the present discoveries in physics and electricity attracting attention of the world it becomes evident that the place for spiritualism is in the field of science where its truths can be shown and demonstrated beyond all doubt, for as science will win the battle with religion and conquer just so sure will spiritualism succeed if allied to and made part of it. But if we are caught in the rear, meeting in unpleasant halls with cracks and groanings, making a religion out of the phenomena, as like religion, in its coming doom, will it be obliterated and meet the fate it deserves. CHARLES L. GEORGE, Sec.

Arise.

Dr. H. B. Brown, a veteran worker in our cause, and especially prominent in and around Boston, has passed to the immortal here, to enjoy the reward of a well-earned life, and the record of a useful citizen in many ways. Particulars in next issue.

Philosophy and Facts.

WRITTEN FOR THE LIGHT OF TRUTH.

THE SOURCES OF CHRISTIANITY.

An Historical-Philosophical Essay
--The Past and Present.

WM. EMMETTE COLEMAN.

PART III.

We are told by Mr. C. Staniland Wake, in the essay before referred to, that Buddhism had much the same relation to the earlier Brahmanism that Mazdism had to the primitive Magism of Central Asia. Now, while Buddhism had its roots in Brahmanism, was in its origin an offshoot of Brahmanism, Mazdism did not spring from Magism—did not have its roots in Central Asian Magism. Mazdism and Magism have often been erroneously confounded with each other, but they are widely different things. Zoroaster taught Mazdism, the worship of Ahura Mazda. This had nought to do with Magism, which was a much lower and inferior faith, polytheistic and superstitious. Mazdism was an elevated, spiritualized form of worship, an approximation toward monotheism, in which moral purity was specially emphasized. The 5 Gathas of Zoroaster contain pure Mazdism; the rest of the Avesta is devoted to the latter forms of corrupted Mazdism, in which the pure Zoroastrian teachings are almost buried in the debasing elements derived from current Magism. Aside from the Gathas, the Avesta is a compound of ancient Mazdism and the prevalent Magism of the period. In the more modern work the Bundahish we have still greater amplification of the corruptions and superstitions of Magism. The origin of Mazdism was not in Magism, but in pre-Vedic Aryanism. The Vedic religion of India and the Mazdism of Zoroaster had a common origin—they are the two divergent children of the same mother. So that Brahmanism, Buddhism, and Zoroastrianism are three descendants of a common ancestor—all independent of Magism. Just as Brahmanism is the corrupt admixture of the noble Vedic faith with the corruptions and superstitions of the non-Aryan peoples of India, so is the later Mazdism of Cyrus, Darius, and the bulk of the Avesta, an admixture of the nobler Zoroastrianism of the Gathas with the superstitions and corruptions of the peoples among whom it prevailed—Media, Persia, etc. It can not, then, be said with propriety that Mazdism bore the same relation to Magism that Buddhism did to Brahmanism. Brahmanism is the parent of Buddhism, while Magism, instead of being the parent of Mazdism, was merely the source of the later corruptions of Mazdism, with whose genesis it had no connection.

We are told by Mr. Wake that while Mazdism may be represented in the egotistic side of Christian teaching, Buddhism is represented in the altruistic side. As the altruism so prominent in Buddhism is purely egotistic or selfish, and as Mazdism inculcated right doing for the sake of right, because it was right, in my opinion Mazdism was much the less egotistic of the two. The whole philosophy of Buddhism is based upon selfishness—self-salvation. The one single object of the teachings of Buddha was to establish the means of getting rid of existence and the attainment of Nirvana. All the altruism in Buddhism is for the sole purpose of shortening the term of our mundane series of existences, the speedier attainment of Nirvana. The more we exercise the virtues of the beneficence, fraternity, kindness, the shorter the period of our various earthly incarnations, and the sooner the *summum bonum*, Nirvana, is attained. In Buddhism earthly life is an intolerable burden; all men are condemned to a perpetual round of wearisome reincarnation. Gautama's only aim was to evolve a philosophy which, he claimed, showed the way by which the miseries of continued existence could be ended; and this philosophy is really the whole

of genuine Buddhism—the means of getting rid of life and reaching Nirvana. All the benevolence and charity enjoined in Buddhism are directed to this end—building up of good karma, and thus shortening the life of misery which we are compelled to endure in this and other worlds. Buddhist altruism is, in its essence, entirely egotistic. All the good we do to others is placed to our credit, and in our next incarnation we receive full reward for it all, and are so much nearer final extinction as individual beings, the goal to which all true Buddhists are passing forward. Moreover, to be a thorough Buddhist, all desires, loves, hopes, aspirations, all enjoyment of any kind, whether in doing good or ill, all action of every description, all care or thought for any human being or for anything else, must be totally eradicated. Perfect indifference to all things must ultimately dominate the personality. All love of good, all good actions, are as much to be shunned, in the end, as the opposite. The mind must attain a jelly-fish condition. The person must attain to that condition in which if all the people on earth were suffering the most excruciating tortures, he must be absolutely oblivious of it; every feeling of sympathy, compassion, in fact, every feeling of every kind, must be totally uprooted before we can reach Nirvana. So long as a spark of feeling, a trace of a desire, the faintest adumbration of an emotion of any kind, exists in you, you must be reincarnated and continue the life of misery on earth or elsewhere. Unless one becomes virtually a stock or stone, he can not reach salvation. We hear much of Buddhist salvation, of Buddha being the "Savior of the World." What is this salvation? how was he the Savior? Salvation consisted solely in pointing out the means by which man could be saved from perpetual reincarnation and attain non-existence; and to do this, man must become eventually, on this earth, the same as a stone, bereft of every feeling and every desire. To bring this about, Buddha established his order, an assemblage of monks (so-called), who must be idle mendicants, living on charity, and doing nothing in the way of honest labor. All family ties must be broken, and as much progress made as possible on the road to the condition of absolute indifference to everything and everybody, the *sine qua non* of Buddhist endeavor. Self-salvation is "the be-all and the end-all" of Buddhist monkhood—said salvation being the total extinction of everything human in man—and as a means to this self-salvation, the assistance of others along the road to their salvation is enjoined. To sooner become a stone, or to attain a jelly-fish condition yourself, you must help others to become stones or jellyfish. Such is Buddhist egoistic-altruistic salvation. With its horrible doctrine of perpetual reincarnation, and its Nirvana, it is one of the most baneful superstitions with which the world has been cursed, despite its incidental altruism and exalted ethical precepts. The admirable humanitarianism of Buddhism is vitiated by its pernicious philosophy of the nature of existence, including the metempsychosis and the transmigration of souls. The natural result of such a misleading system of thought is seen in the condition of the priesthood (so-called) and of the people in every Buddhist country in the world. When persons dilate upon the excellencies of Buddhism, they refer alone to the better parts of the system, and ignore the darker constituents. Some things in it are excellent; but its essence, its motive power, the fundamental bases of its philosophy, are misleading and evil.

Zoroastrianism, even in its later corrupt forms, was a much nobler faith than Buddhism; and the Parsism of to-day ranks much above any extant form of Buddhism. The virility of the Parsi religion and its followers is in sharp contrast to the enervating and degenerating influences of Buddhism and the lamentable condition of its believers. The Parsis of India are decidedly the most superior of all the native population. Compare the enterprising, upright, benevolent, progressive Parsis with the indolent, effeminate reincarnation believing Hindus, S. N. Hindus, Burmese, etc. The Brahmanic Hindus and the Parsis are descendants of a common Aryan stock. Sanskrit and Zend are sister languages, and the forefathers of the Aryan Hindus and the Parsis

were once one people. But, while the Iranian or Zoroastrian branch developed a strong, sturdy, vigorous mentality and religion, eminently ethical, one of the best results of ancient theological evolution, the Hindu Aryan became a dreary, mystical, effeminate race, and evolved a system of religious thought, in some respects, the worst with which any civilized people has ever been cursed. The caste system, an integral part of its religion, with its concomitants of reincarnation and metempsychosis, is the most horrible and crushing mental and physical despotism, the most unmitigated diabolism which has ever formed a part of the religion of any civilized country. I know of nothing comparable to it in the entire history of the religions of the world. Buddhism was an attempt to mitigate some of the direful evils of the Brahmanic faith, but though in some respects it is an improvement upon its parent *culte*, it has inherited many of its greatest evils. Under the Brahmanic teaching and rule, existence was such a dreadful curse, that the benevolent-minded Gautama sought to discover the means by which mankind might get rid of existence on earth altogether. So he evolved his system of the "Four Noble Truths," so called, and labored to impress its truth upon his people. As before stated, the sole end and aim of Buddhism was and is to get rid of existence—that existence rendered such an intolerable burden by the horrible teachings of the Brahmins, the truth of which Gautama Buddha accepted without question—the central principle of which is continual reincarnation and transmigration of all souls through animal and other forms.

Because Buddhism and Christianity both emphasize doing good to others, Mr. Wake says, "In this fact we have a special point of contact between Buddhism and Christianity, and as it is known that Buddhist missionaries preached the doctrines of their faith throughout Asia at an early date, there can be little doubt that the idea of the primitive Christians were largely affected by them." It is known that Buddhist missionaries preached in a part of Asia at an early date; but it is not known that these missionaries preached in any country likely to effect Judaism or Christianity, or that there was any historical contact between Buddhism and Judaism or early Christianity. There is a good deal of loose writing about Buddhist missionaries in Syria, Egypt, etc., before the Christian Era; but there is not a snap of evidence that any Buddhists preached in Syria, Asia Minor, Judea, Egypt, or Arabia, or that Buddhism ever reached those countries at all. I have carefully examined the alleged evidence of this, and it is wholly surmise, speculation, devoid of the slightest proof. I challenge the production of a single particle of authentic history, probative that Buddhism was preached in Western Asia, or that any contact took place between Judaism or Christianity at an early date. If any such evidence exists, I should like to see it. Max Muller says he has been looking for such evidence for a long time, but can not find any whatever. Prof. T. W. Rhys Davids, who is a non-Christian, a Positivist I believe, and quite favorable to Buddhism in his writings, the leading Buddhist scholar of England, has more than once expressed his decided conviction that Christianity was not affected by Buddhism in its early development, and that the resemblances or parallels between the two was of independent origin, neither borrowing from the other. Mr. Wake quotes Prof. Davids relative to the story of Barlaam and Josaphat having been derived by the Christians from the Buddhists, in the eighth century A. D., but he prudently omitted to quote what Prof. Davids had said in denial of the theory that Christianity had taken some of its primitive features from Buddhism. Both Max Muller and Davids give us particulars of the derivation of the Josaphat legend from the life of Buddha; but it is these two Buddhist scholars who have decidedly negatived the idea that a portion of Christianity was derived from Buddhism, by historical contact in the early centuries. I know of no competent Buddhist scholar, European or American Orientalist, who believes that primitive Christianity was, in part, an offshoot of Buddhism. Some unscientific cranks have so affirmed, and endeavored to establish; but no Oriental scholar

pays any attention to their vagaries. I have no *a priori* objections to the theory of such derivation, and will accept it at once if valid evidence be adduced to sustain it. It is simply a question of evidence. So far there is no evidence in its favor; and, in my opinion, there never will be, for I do not believe that any truth inheres in the theory in question. But this is simply an opinion, which I am prepared to surrender should proof of its falsity be presented. A list of the places to which Buddhist missionaries were sent is found in Buddhist books, and is copied in Rhys Davids' "Buddhism." They were all situated in India or in the countries immediately adjacent thereto. No place in Western Asia is included.

The fact that, in the eighth century, a Christian writer published a story of an alleged Christian convert founded upon the legendary life of Buddha, which is quoted at length by Mr. Wake, is not germane to the point Mr. Wake was seeking to establish—that primitive Christianity was largely affected by Buddhist ideas. The Josaphat legend, founded upon a Buddhist legend, in no manner affected the Christian of the eighth or subsequent centuries. Not one Buddhist idea was implanted in Christianity thereby. As published by John of Damascus, the Josaphat story was purely Christian and not Buddhist. Certain incidents alleged of Buddha were taken and then Christianized, so as to make the hero a Christian saint.

In a concluding paper I shall have something to say about the alleged parallels in the lives of Buddha and Jesus, upon which has been predicated the baseless assumption, in my judgment, that an historical connection existed between early Christianity and Buddhism.

(To be Concluded.)

Remail this paper to a friend in the country.

Written for the LIGHT OF TRUTH.

Science and Imagination.

B. F. UNDERWOOD.

Science and imagination are not only compatible, but there can be no really great scientific man who is deficient in imagination. Science consists not merely in the collection and enumeration of things, but in the classification of facts, with knowledge of the principles which underlie them. The man who brings together a basket of bones or a box of shells, is not for that reason, a scientist. The man of science is he who can distinguish between the different bones, can put those of the same genera, species, and variety together and reconstruct the frames of the creatures to which the fragments belong; who can take the shells, separate them, and describe the creature which lived in them and their relation with one another. In the higher sense the man of science is one who, from the observation of facts is able to arrange them in order and explain their meaning, as Newton explained the cause of the fall of the apple, when, by the power of imagination, as well as by reasoning, he conceived that the force which brought the apple to the ground was that which also held the planets in their orbits.

No great discovery is made without the use of the imagination. It enables the man of science to think beyond what has been actually discovered; then by the use of the scientific method can be verified what was conceived as possible. Imagination is to the scientist what the lamp is to the cap of the miner; it enables him to see a little beyond his present position. They will indulge in diatribe against the imagination do not know what they are talking about. Imagination, not undisciplined and uncontrolled, but subject to reason and reflective thought, is necessary to advancement in science through discovery and invention, which have been such important factors in modern civilization.

Many become ill after a selfish act of a malicious one. The reverse naturally brings health. The LIGHT OF TRUTH inspires to charity. Therefore remail your paper to souls in darkness.

The Anniversary.

Lynn, Mass.

The celebration of the Forty-Eighth Anniversary of the Lynn Spiritualists Association at (Chest Hall) was a glorious success, notwithstanding a severe rain storm was raging without; but the discomforts were forgotten in the happiness and good cheer within. The address by Mrs. M. C. Chase, of Swampscott and Mrs. Annie K. Burdum of Lynn, were both able and eloquent, and many beautiful thoughts appropriate to the occasion were presented. Devotions were offered by Mrs. Burnham and Mrs. E. L. Webster. Interesting remarks were made by president J. M. Kelly, Mr. M. V. E. Stevens, Mrs. Lewis and others. There was singing by Mr. Kelly, Mr. Frank Hitencock, Mrs. Loreda, Mrs. Amy Adams, and a quart by Phoebe and Myrtle Merrill. Instrumental music by Mrs. Cross and Miss Ethel Cross of Bangor, recitations by Laura Witzger, Florence and Myrtle Merrill and Carrie Moore of the Children's Lyceum.

Supper was served in the lower hall to one hundred and fifty people, after which a test address was given at which many accurate messages were given by Mrs. M. C. Chase and E. L. Webster. The evening's entertainment closed with well chosen remarks by Mrs. Nellie Burbeck of Plymouth, who gave a large number of very striking tests and communications, to the great delight of the large audience, who went home feeling that much good had been accomplished in our Forty-Eighth Anniversary, and wishing that we may celebrate many more in the future.

Mrs. A. A. AVERILL, Sec.

We celebrated the Forty-Eighth Anniversary with interesting services at Clerk's hall 23 Summer street, on the 28th ult., with large and appreciative audiences. At 2:30 Mrs. Melissa K. Hamill rendered appropriate selections. Raps and other physical manifestations were given through the mediumship of Edward F. and Frank M. Murray, and many questions were answered by raps. Mrs. C. B. Hare spoke on "Life and the Influence of Spirit Forces or Power on Humanity." She then gave tests and messages. Dr. B. M. Furbush spoke on "The Laws that Govern Spirit Communication and what Spiritualism has done for the last forty eight years." He also gave many tests and magnetic treatments. Mrs. Mary C. Murray gave quite a number of tests and messages, also Albert E. Warren.

At 7:30 p. m. appropriate selections were rendered by Misses Lena and Elsie Burns. Mrs. Dr. M. K. Dowland gave an able address on "The magnitude of the soul and Spiritual advancement and growth for the last forty eight years." Dr. B. M. Furbush spoke on the "Facts of Spiritualism and his experiences as a medium for the last twenty five years." Mrs. D. E. Matson spoke on the "Benefits of Spiritualism," Mrs. Hare spoke on "Spirit Influence," and gave many tests and communications. Mrs. L. A. Prentiss and Mr. G. D. Merrill spoke on "What Spiritualism has done."

T. H. B. JAMES.

Lockport, N. Y.

Sunday, March 30th, the United Progressive Society celebrated the anniversary of Modern Spiritualism. We had a goodly number present during the day. The meeting was turned into a conference and song service. Many grand testimonies were given, and much pleasure derived from the interchange of thought.

At the evening meeting the president recited the poem by Charles Stephenson, entitled "Our Father in Heaven," after which Mr. Edgerly spoke on "What Spiritualism has done for the world, and what it will do?" Such a lecture has never been delivered from our platform. His controls dove deep into the history of ancient times, and all along the line of progress down to the present day he showed that the gleams of light in thought, the scientific progression of the world in which the workings of the angels were clearly traceable, the fact of spirit return was now recognized all the world over. His oratory is worthy of being classed with a Webster or an Ingersoll. His tests have been above the average.

J. J. SWOBS, Pres't.

Waverly, N. Y.

The Forty-Eighth Anniversary is past, and the wheel of time is revolving to ward the next mile-stone. The day was observed with appropriate exercises.

Bro. J. K. Stone tendered the use of his spacious hall to the society for the occasion. A few willing hands soon transformed it, by the use of flags, draperies, potted plants, cut flowers, spirit pictures, etc., making it attractive both to mortal and spirit.

The exercises commenced at 2:30 p. m. March 28th, by an invocation by Mrs. Ferris, of Elmira, followed with a conference for a time, when Mrs. Perris addressed the meeting on the object of the gathering, after which there was an adjournment for a social time and picnic tea.

At 7 p. m. the president of the society spoke on the object of the meeting, at the conclusion of which we enjoyed the cream of the feast in listening to a lecture by the sound and logical J. T. Morrison, of Ithaca, N. Y., on "The Religion of Reason." He closed with a poem entitled "My Dream," of which the following is an extract:

The gray mists of evening were decking the mountain.

The sunlight yet gliding the high towering crest.

The stillness complete, "save the dash of the fountain."

Whose unceasing ripple was never at rest.

When over me came stealing a half-waking slumber.

On the verge of a radiant fairy stream.

Again I was greeting lost friends without number.

As real as life, seemed this beautiful dream.

The landscape was teeming with beautiful flowers.

Whose sweet distillation was filling the air.

From grove to grove, and vine trellised bowers,

Came music with which naught of earth could compare.

I heard a fond voice say, "This vision is given

To strengthen your trust in God's goodness and power;

Through the shadows behold these bright glimpses of heaven;

To your hope may it come like the dew to the flower."

Brother Morrison is at work for the cause, and will answer calls within a reasonable distance of his home. He positively refuses to accept remuneration for his services, but feels amply rewarded in bringing knowledge to dispel ignorance.

Mrs. C. D. LYONS, Sec'y.

TOLEDO, O.

The First Society celebrated the anniversary in the morning, afternoon, and evening. Song service made the occasion one of great rejoicing.

Mrs. Steelman Mitchell has been with us for three Sundays past, and is an earnest worker, untiring in energy and perseverance, doing all any society could ask to advance its work. Our local mediums combined in making this an occasion long to be remembered; and with the sweet singer, Mrs. Banta, the shower of angel glory was made manifest.

Mrs. Dr. Wyant, local pastor of the society, an honest, faithful worker, having high intellectual unfoldment, and gives good readings and tests, will fill the rostrum for April.

MRS. DR. WYANT,

Corr. Sec. and Pastor.

Brooklyn, N. Y.

Though inclement the weather our hall was filled, with standing room only, all anxious to hear from loved ones, who returned to celebrate with us, our Forty-Eighth Anniversary. With a beautiful lighted hall, the perfume of flowers which lay under the shadow of tall palms, our medium, Edward Forman, buoyed up with strong powers delivered the loving messages, accompanied with full names to anxious waiting hearts, many moved to tears through the same. He is an excellent instrument and improving every day. He anticipates passing the summer doing work in the various camps and open to engagements. He now occupies the platform of the Progressive Spiritual Association of Brooklyn, E. D.

M. EVANS.

AMERICAN HEALTH CLUB.

This most essential organization of the day has issued a circular that will interest all who believe in medical progress and all that pertains to the science of health. Copies can be had on application by addressing the American Health Club, 701 Tremont street, Boston, Mass.

Boston, Mass.

The First Spiritualist Ladies' Aid Society held their anniversary services Friday, March 27th, at 241 Tremont St. The hall was crowded during the entire day. We commenced our meetings at 10:45 a. m. and had for speakers Dr. A. H. Richardson and Mrs. Waterhouse, with music by Mrs. Hattie C. Mason. Dr. Harding Mrs. Snodgrass, and Mrs. Jennie K. D. Constant gave evidence of spirit control. Dr. Hunt made brief remarks. The afternoon session opened with singing by Miss Amanda Bailey, a eulogy by Mrs. Liza C. Capp. Remarks were made by Mrs. Mason, after which she gave tests. Reading by Mrs. M. A. Brown, and dedications by Mrs. Annie E. Cunningham. Mrs. Carrie F. Loring then spoke eloquently upon the duties of Spiritualists—how they should educate themselves, and to try and live exemplary lives. Mrs. N. J. Willis was the next speaker, and said among other things that Spiritualism had come to redeem the world from ignorance, superstition, bigotry, and sin. Mr. Thomas Beale, of Portland, Me., spoke briefly of the pioneer work in that State. Mrs. Sarah A. Byrnes followed, and we were glad to welcome her after her severe illness. She spoke along the lines that Mrs. Loring and Mrs. Willis had taken up. She paid a loving tribute to the Indian, and told of the strength of these faithful guides. Dr. Hale spoke briefly. This closed the afternoon session.

In the evening the services opened with a song by Miss Bailey. Dr. Richardson made brief remarks. Then a violin solo by Master Charlie Hatch, accompanied by Master Louis Bennett, was well received. Mr. Burbeck, of Plymouth, gave dedications, as did Mrs. Leslie. Mrs. Weston read "St. Peter at the Gate." Mr. J. B. Hatch, Sr., spoke upon the Lyceum movement. Duet by Miss Amanda Bailey and Miss Susan Bailey. A poem by Mrs. Mattie Hull. Reading by Miss Susan Bailey. The evening closed with remarks by Mr. Moses Hull. CARRIE L. HATCH, Sec.

[Another report from the secretary also arrived with this, but it was too late to admit both. More next week.]

Cleveland, O.

The Forty-Eighth Anniversary was celebrated here by the East and West Side Societies, holding separate meetings, being too large to meet en masse.

The Psychic Society, comparatively new, but very flourishing, met with the East Side Society. The forenoon was given to conference; the afternoon to speaking and phenomena. On the east side Hudson and Emma Tuttle were the leading speakers; Mrs. S. J. Donovan gave tests that were very satisfactory, and Señor De Ovie, a Spanish nobleman and mahatma, gave a number of interesting psychic demonstrations.

In the evening a dramatic entertainment was given by the Lyceum, which showed a high order of talent.

The West Side society had Dr. Kenyon as speaker; and Mr. Shumaker of this city, and Mr. Cooper, of Akron, both gave tests.

On Tuesday the Anniversary ball and a general good time closed the pleasant remembrance of the year.

MRS. M. M. CASLIN.

Flint, Mich.

The First Spiritual Society celebrated the Forty-Eighth Anniversary with enthusiasm. It commenced on Saturday evening, March 28th, with a grand supper and social with different features of amusement, closing with dancing. The dining hall was decorated with bunting and cut flowers. The poor and sick who were detained at home were not forgotten either. On Sunday 29th, at 10:30 a short address by our pastor, followed by a conference which lasted until 12:30. At 3 o'clock our Lyceum had a musical and literary entertainment which was highly appreciated. The hall was beautifully decorated with potted plants and flowers and mottoes on every side. At 7 o'clock our pastor, Allen Franklin Brown delivered an address. He is justly regarded as one of the best speakers on our rostrum. He is forcible, logical, and gifted with an eloquent flow of language. His life-readings for strangers and skeptics are always correct and are so acknowledged. We closed our Anniversary by taking up a collection of \$5.00 for the N. S. A.

E. A. PARKER.

Springfield, Mo.

The Forty-Eighth Anniversary was observed with interesting services by the two societies in this town.

The State Progressive Association was also convened and officers were elected for the coming year. A. L. Lyon one of the most active workers in the cause, was chosen president. He is the man in the right place. Active, practical, energetic, go-ahead man, a good parliamentarian, he will be able to increase the membership in the State Association. Dr. E. M. Hendrix resigns with honors after five years' service in the association as president. Jas. Madison Allen and Mrs. M. Theresa Allen were chosen State organizers and enter upon the duties of their office, and we trust will help to bring Missouri in the front in advanced practical and progressive Spiritualism. The Anniversary exercises were conducted largely by them and meetings were well attended.

F. J. Underwood is president of the society in North Springfield and delivered an Anniversary address before his society. He has for years been one of the bold, outspoken advocates of all reforms of the day, and is a power in any cause with which he becomes allied.

Springfield is the gem of the Ozarks, situated on the highest plateau of land in the State. In summer it is literally a park of native trees amid the laws of its inhabitants who have large spacious grounds, and a city of over 30,000 inhabitants is not excelled in beauty in the State.

Dr. Lucy Hawkins, in her three years practice here, has laid the foundation for a large sanitarium. In that time she has signed only two burial certificates and her patients, coming from all quarters, are largely those given up to death regularly. As a graduate of Dr. Campbell's college she has a firm footing, and removes tumors, cancers, etc., without knife. Much more could be said in praise of Springfield and her live Spiritualists.

M. S. B.

Brockton, Mass.

The Advanced Independent Spiritualists held two very interesting and instructive meetings at Pythian Hall, Sunday, March 29th. The early down-pour of rain, of course, made some difference in the attendance, but there was a very good number and enough to make both meetings profitable to those present.

At 4:30 a circle was held, at which the usual varied program was given, consisting, on Sunday, of electrical treatments by Mr. F. E. Thomas; phrenological readings by Mr. M. George; tests by Mr. Pool; and psychometric readings and tests by Mrs. Billows. Being the anniversary Sunday the hall was handsomely decorated, and there were several beautiful bouquets on the stand by the speaker.

In the evening Mrs. E. M. Shirley, of Worcester, occupied the platform. She opened the services by reciting an inspirational poem, which she followed with an able address on the "Origin and Advance of Modern Spiritualism, and its Usefulness and Blessing to those who Understand it." Mrs. Shirley then gave a large number of psychometric readings, and was followed by Mr. F. C. Pool, who gave a number of remarkable and clearly recognized tests.

The season is drawing to a close, but we all feel that it has been a very profitable one, and that the cause of Spiritualism has been greatly advanced. Many who at the beginning knew but little of the subject, and believed less, have become convinced of its truth, and as it should be. We expect to continue through the month of April, and some of our best meetings are to come in that month.

M. R. BOND.

Incubators and Broods.

If you have not received that magnificent catalogue of the Reliable Incubator and Brooder Co., of Quincy, Ill., which they are sending out on poultry you are missing a good thing. They will send one free if you will send the postage required for mailing it, six cents. It contains an immense amount of valuable information concerning the incubator and poultry business. Better send now, and mention the LIGHT OF TRUTH when you write.

Anniversary in Battle Creek, Mich.

The First Society of Spiritualists, of which Mr. John Estell has been the efficient president since its organization, held one session commencing 10 a. m. at which time I had the pleasure of addressing a good audience, thus finishing my month's engagement with this society. Then Bro. P. T. Johnson, that grand old veteran, followed with a address and one of his inimitable improvised poems, appropriate to the occasion. He was followed by his niece, Miss Jessie Johnson, who improvised songs and music which stirred the souls of all. Miss Johnson was followed by short talks from Mrs. M. E. Harrison, one of the broadest souls that ever lived. Mr. Daniel Smith, while he said he was not a test medium gave several fine descriptions of spirits. Mrs. Lily Piper, a fine psychometrist, gave readings, going into the details of the persons' lives. All were pronounced correct.

The hour having arrived, Mr. Estell invited all to the ante room, where the ladies had prepared a bounteous repast.

After this, the First Society, with all visiting guests, were invited to attend the exercises of the Progressive Spiritual Society at the Royal Templar Hall, where Bro. P. T. Johnson is the permanent speaker. This session commenced promptly at 2 p. m. and long before the opening song by Miss Johnson, the hall was packed. Bro. C. E. Dent, of Vicksburg, Mich., was the principal speaker at this session, and did great credit to the cause as well as to himself. I wish I could copy his lecture on the "Comparison of Ancient and Modern Spiritualism," giving proof of Spiritualism from the Bible. I followed, Bro. Dent, and was told that my guides took the subject where the former left off. Tests were given by that wonderful medium, Mrs. J. Seeretter. She was followed by Mrs. Dr. Cole, not only a test medium, but as a fine magnetic healer.

At 6:30 the ladies showed their skill in providing a picnic supper. All enjoyed the repast, and it was finished none too soon, for long before the hour of the last meeting the people began to flock to the hall. When Bro. Johnson announced that there would be a conference of one hour, every foot of space on the floor was occupied.

Dr. Johnson commenced his lecture at 7:30, and held his audience spell bound for forty five minutes. I will not attempt to give even a synopsis of it; suffice it to say, it was a grand effort, and a pity the meeting was not in a larger hall.

But if his lecture was grand, then what can be said of his poem? It ministers who have been called of God were able to do as he and thousands of our grand workers can do, then there would be no vacant seats in the churches.

Miss Johnson favored us with more music, and Mrs. Rowe, of Vicksburg, read an inspirational poem, prepared for the occasion, showing the lustre of the mediumship of Joan of Arc, tracing Spiritualism from remote time to the present.

Then Mrs. Seeretter gave an eloquent inspirational address, and many tests; all recognized. Then Mrs. Lily Piper and Mrs. Rowe sang a duet, and Mrs. Dr. Cole gave some remarkable tests.

The exercises were closed by Dr. Johnson, wishing god speed to all; and that all difference of opinion might be adjusted, and join in one grand anthem of "Peace on earth, and good will to man."

M. F. HAMMOND.

Geneva, O.

The First Spiritualists' Society of Geneva observed the Forty Eighth Anniversary of Modern Spiritualism Sunday, March 29th.

Mrs. Carrie E. S. Twing gave us two fine lectures. The subject in the morning was "Spiritual Gifts," in the evening, "Living Waters." The services were largely attended, many from other churches being present.

Mrs. Twing presented the truth in a beautiful manner; we trust good results will follow. A fine dinner was served in the upper hall, and all felt it was a day well spent.

Many were unable to get seats as the hall was crowded. We hope to have Mrs. Twing with us again soon.

FLANCHER PAVOIST, Sec'y.

Inactivity is as disastrous to a spirit as misplaced volition. — "Life and Labor in the Spirit World."

Chicago, Ill.

The Forty-Eighth Anniversary of Modern Spiritualism was celebrated by the Progressive Spiritual Church at Lakeside Hall, southeast corner of Indiana avenue and Thirty First street, Sunday evening, March 29, 1906, conducted by our pastor, Rev. Geo. V. Cordingley, with the following program: Piano voluntary, by Miss N. Briggs, rendered with brilliancy, followed by congregational singing; an invocation, by Mrs. Emma Nickerson Warner; a brief address by Chas. G. Newman, editor of the *Phosphoric Journal*; and a solo by Mr. Harry Miller; Mrs. Warner delivered an address, "The message of the rap," giving briefly a synopsis of the history of Modern Spiritualism; Miss J. King and Carlton S. King rendered a duet, "Maying," which demanded an encore; then an impromptu poem on "Liberty, Resurrection, and Our Guardian Angels," subjects taken from the audience, and rendered conjointly by Mrs. Warner and Mr. Cordingley; a solo, "Never to know," was rendered by Miss A. Barne; then Rev. Max Hoffman gave many fine tests, all of which were recognized; this gentleman is also a fine slate-writing medium and spirit artist; then a piano duet, by Miss Flossie Paul and Master Walter Graham, followed by a solo, entitled "Waiting," by Miss J. King; Mr. Cordingley gave many fine tests—also practically illustrated the address of Mrs. Warner by his many convincing spirit raps, answering "yes" or "no" to questions asked by members of the audience; then followed a baritone solo by Mr. Carlton S. King, late of the Gladys Wallis Co., an encore by special request, "The Astral Body," which describes the advantages to be derived by marrying with a materialized spirit, etc.; as a fitting close to our services, independent slate writing, by Misses L. L. and May Bangs, of 8 South E. 13th street, many in the audience receiving spirit messages. The last message received was written in letters of gold, between two slates suspended from a walking-stick, and tied by a lady newspaper correspondent with her handkerchief, the slates being in full view of the audience all the time; the writing could be distinctly heard, also the vibrations felt by those holding the walking-stick.

Our church was most beautifully decorated with evergreens, flowers, and American flags. WM. J. MASTERS.

Curr. Sec.

The First Spiritual Church celebrated the birthday of our cause in our Sunday Home, Schiller Theater, with over one thousand people in the audience. Our beautiful home was resplendent with palms and floral tributes.

At an early hour the audience began to assemble, and long before the exercises opened every seat on the ground-floor was occupied and the balcony pressed into service. The program was in the hands of home talent, conducted by our pastor, Mrs. Cora L. V. Richmond. The feast of the morning was ushered by a song of welcome by the Sunday-school, singing as they marched to the stage, each taking an appointed place in perfect time and order. Song service followed; and after the invocation the children chanted the Lord's Prayer, concluding their part of the program with a marching song as they left the stage. Great credit is due Mrs. Nettie Bushnell Ashton. Addresses were also made by A. M. Griffin, E. Q. Editor Thomas G. Newman, Dr. M. Dr. Bushnell, and Dr. DeWolf. The anniversary address by Mrs. Richmond was eloquent and full of bright thoughts.

The musical end was ably sustained by Mrs. Ellen Mac Allister Spencer, pianist; Miss Olive Whiting, violinist; Master Allen Bowen, soloist.

A collection for the N. S. A. was generously responded to. An impromptu poem on "The Birth of Modern Spiritualism" was given by Orla, through Mrs. Richmond, and the benediction closed this glorious day. C. CATLIN.

Morbid thoughts are the effects of reason contaminated by sensualism, just as fanaticism is an effect of reason warped by prejudice. The LIGHT OF TRUTH steers clear of such breakers. Thus you may safely remail it to an investigator.

Port Huron, Mich.

The Forty-Eighth Anniversary of Modern Spiritualism was observed in a most fitting manner in our city.

Sunday morning, at Society Hall, the Children's Lyceum held memorial services. The program was an interesting one, consisting of songs, recitations, marches and drills. The hall looked daintily with its decorations of flags and flowers. The little ones bear evidence of careful training, and their devotion and love for Mrs. Robinson is plainly demonstrated in every feature. The children were assisted by the Big Ben Mandolin and Guitar Club, of this city. Vocal music by the older friends was finely rendered.

The evening services were held in the city opera house, where a large audience assembled at an early hour. The stage decorations were beautiful; they were furnished by order of President J. H. White, who, with his family, is wintering in Florida. The decorations were under the personal supervision of the leading florist of the city. The program was carried out in full. Mrs. Robinson was a success; for more than an hour she held her audience under the magical sway of her sympathetic soul. A wonderful, little woman is she, and the three years of her stay with us only strengthens the love and respect we have for her and her grand gifts.

Tuesday night the society gave a ball, which was largely attended, and proved a great success.

See, you see.

Baldwinsville, N. Y.

The Spiritual Society of this city celebrated the Forty-Eighth Anniversary at the residence of the President, R. V. Walker, on E. 13th street. The country roads being impassable on account of drifts and freshets, some of the members who live outside of the village could not be with us bodily, but we sensed their presence psychically, as many of the disembodied workers here in the past years also manifested themselves.

The Syracuse friends had their celebration on Sunday, and then a number of them came out to help us on Tuesday.

Mrs. Myra F. Paine gave an address suitable to the occasion, and was followed by Mrs. M. H. Cowan, of Syracuse, who made such a favorable impression upon her audience that they talk of employing her to minister to them, at intervals, during the coming summer.

Poems and songs and messages from the arisen ones constituted a very agreeable program, followed by one of those sumptuous repasts which no one knows better than our dear Mrs. Walker how to prepare for the comfort of the physical after the spiritual has been fed.

Then the good bys were said, and on a late train our Syracuse friends took their departure, carrying souvenirs of the floral decorations, which had added greatly to the beauty of the rooms as well as the pleasure of the company.

MYRA F. PAINE.

Decatur, Ill.

The Forty Eighth Anniversary was duly celebrated by the Acme Society on the afternoon and evening of the 29th ult., at Leonard's hall. There was a good attendance at each service. In the afternoon there were songs and recitations by the Mrs. Pearl Smith, Alice Rattles, May Wayne, and three of Mrs. Field's children, and an address by Mrs. Field. In the evening Miss Josephine Lilly read a poem, "Angel Guardians," an address by Mrs. Emma L. Whitney, "Gleanings from Summerland," an address by Rev. Cora Carpenter of Hannibal, Mo., "The Spiritual Age."

The music was conducted by Mr. and Mrs. D. T. Shay, Miss Clara Nelder Meyer, organist. Tests were given by Rev. Cora Carpenter, she was blindfolded and passed through the audience, holding her hands over the same—a person touching her finger. She returned to the front of the audience and gave the reading, blindfolded, which was acknowledged to be correct in the main. Then she gave a flower test, the person giving the name of their favorite flower, and the reading going on as before, and lastly the electric test. In this she held up her left hand and the person in the audience his right hand (this in subdued light). These last readings were admitted as correct.

THOS. S. KIRK.



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Los Angeles, Cal.

In a quiet way Spiritualism is making great progress in this city, which now contains about 100,000 people. The meetings of the First Spiritual Society in Old Fellows building, have been well attended during the month, with Dr. Carpenter, speaker, and Mrs. Place of San Francisco, test medium. J. W. Colville is expected to occupy the platform in April.

The Harmonical Spiritualists, S. D. Dye, president, are permanently located in Music Hall. Their great attraction, until recently, has been the remarkable test medium, E. K. Karle, who has now given place to Mrs. Correll of Oakland. On the 12th of April, Mrs. Ada H. Ford, is to occupy the platform. The truth-seekers have no regular speaker, but plenty of talent in a variety of phases of mediumship. Their hall is always well filled.

Miss L. M. Cummings, an inspirational speaker from Keweenaw has been holding meetings in the large handsome hall of the Friday Morning Club, 230 Broadway with constantly increasing audiences. Every lecture she gives is worthy of stenographic report and publication. Every sentence is full of meaning—every word appropriate and in its proper place.

Mrs. Elsie Reynolds is giving materializing seances here, also Mrs. Wilcox, formerly Mrs. Wilson.

There are many public mediums here, and a still larger number who are unknown to the public, sitting without pay and in private only. Our little paper *The Medium*, still lives, and will before long have its own printing material. The Spiritualists recently showed their high appreciation of it by a benefit which netted about fifty dollars notwithstanding a very brief notice was given of the entertainment, and no effort made to sell tickets.

W. N. SLOOM.

Vicksburg, Mich.

The First Spiritual Association held their anniversary exercises, March 22d, in Smalley's Hall, at 5 p. m. The meeting was called to order by President C. E. Robinson, followed by a duet by Mrs. A. York and Mrs. Roe; recitation, by Miss Ethel Robinson; solo, by Miss Rebecca Dent; speaking, by Miss Ollie Axtell; remarks, by C. E. Robinson and C. E. Dent; poem, by C. J. S. Cook; music, by Prof. York and wife; psychometric readings, by Mrs. Ed. Piper; and remarks, by Mrs. N. Reid.

The evening session opened with music and solo; poem, by C. E. Dent written for the anniversary by Dr. Watkins; duet; remarks; anniversary poem; singing; duet, Axtell sisters; poem; solo; psychic readings; duet; remarks; and music.

The election of officers resulted as follows: Pres., C. E. Robinson; Vice-Pres., Joshua Barnum; Sec., C. E. Dent; Treas., R. Baker; Trustees, for three years, Mary Joslin; for two years, Carrie Kingsbury; for one year, R. Butcher. C. E. DENT, Sec.

That gentleman said he came from New York, and I told him I came from here too. I have a daughter Sarah, and a son, Charles, in New York, whom I have tried to reach. I have heard you from such times that five years ago I have tried at several places to meet persons known. One time I came to a medium, and I spoke my first name, as I thought I should be able to manifest, but I had to leave, and she did not know it, and so I am happy to-day to hear and, perhaps, you can find me here through your paper, and so I will be able to come back and visit you and mother. It will be so good to send her love and greeting to her and ones at the mortal side. I think Sarah has done very well in a material way, but he does not know of spirit work, or what he is to find when he only a child. Life that I see of my spirit in contrast with and more, and hands, and I can see, doing I remember, and I am just at this of my thanks to and his blessing have done it. They are to me a beautiful happiness and the work, and it is awaiting to be made in the truth. We are to be made to be good.

leaves the body. And Sarah, she has many hardships to bear; she has been so unhappy at times and has made herself so ill; we have tried to comfort her and make her feel that better things were yet in store. I do think that she will have more easy times before very long and I know that, when she comes to our side of life, there will be no wailing within her, there will be no frowns and dark places for her, but only sunshine and music, and flowers, and happy faces to meet her there and carry her to a sweet home, so if the dear ones only can realize that this is only a little way farther to go, and the brighter side will surely come, I think they will be always content to wait and bear the burdens till the sunshine comes. I have been weak for a long time before I went from the body, and I did not want to go at first, but the pain and the weakness were so hard to bear, I thought any change would be better, and when at last it came, and I opened my eyes in the spirit-world, and found that it was so real, it proved to be a heaven to me.

CLARENCE STRONG.

Good afternoon, sir. I know not, surely, what I shall accomplish by coming here, if anything, for I think my friends and what few kindred remain on earth, know nothing of your spiritual philosophy and, perhaps, they have no desire to learn of it. I cannot tell how that is but I have had a strong attraction back this way for some time. I have visited several offices where sittings of this kind, private and public, have been held, and I have stood, awaiting my turn for recognition on the part of those who had the master in charge until I gave up the attempt to speak. I went away to other matters and affairs, and for a few years devoted myself to study and employment in the spirit-world. Then I came back to a circle in Kansas City, because I knew of a circle that is held once a week there, where spirits are welcome to try and reach their friends. I visited that meeting once or twice, and I felt much pleased over it, and the spirit in charge directed me here to this place, and said that, perhaps, I could get in here; whether I could, or not, he invited me to return and promised me an opening with the instrument there at another time, so I think, I shall be able to accomplish something and to, perhaps, bring to those who are on earth something that will benefit them in their ways. I used to be a very busy man, rather positive, and I had a good deal of the earth in me, and I had that I have not thoroughly grown out of these things yet, but I am glad to say personally I am myself and no one else. Sometimes, as I travel the streets of Kansas City, he thought will come, if I could only be a help and strength and a comfort to those I meet, I would be content to stay right here on earth but, of course, the powers are frail and I cannot do as I would like to.

SUSAN WILSON.

I was a very old lady when the angels of release came to me. But life had been beautiful; there had been so much on earth that gave me pleasure and peace, and I had such a love of the beautiful and all that is sweet and uplifting, that I do not think that I was impatient to go, even though many years I passed in the physical. But the time came when I was called away, and it brought me beautiful scenes and sounds as of angel voices, and angels' faces broke upon my vision, and I beheld the glories of another world that were so sweet to me, that brought me only a glad and beautiful condition of life that I enjoyed. Since the few years of my spiritual existence I have come in contact with those who are sweet and pure, and I find blessings on every hand, yet I think of the dear ones on earth, doing duty and bearing burdens, and I thought, sir, I would send a little remembrance of love and sympathy. Just at this time I would like to express my thanks to my dear brother James and his blessed companion for all they have done in the past, and for all that they are to me now, and also to say that a beautiful home, with conditions of happiness and peace, with opportunities for work, and for greater unfoldment, is awaiting them on the spirit side. Spiritualism has been a great comfort to me; it is a great light, and a grand truth. We may all feel ourselves blessed by its presence and its power and I

know that it has been of untold value to hosts of human souls in any line of life. I came with that bright son, Mrs. Banks, who is at work, and who has done so much in the past, and is still doing. I am from Bridgeport, Conn.

ALBERT ZIMMERMAN.

You seem to have all sorts of people at your meeting, sir? (Yes, sir.) Well, I suppose I am rather a rough looking customer to some of those well dressed people here, for I just come as I was when on the road and making my run. Sometimes I feel all right and quite comfortable; when I try to get back among those I care for on this mortal side, then I feel as if I was all smashed up, I don't seem to be as I was; in fact, I am all used up. Some one told me it is because I went out with a shock, and getting out of the body so quick. I was sort of shattered, sometimes when I try to get back I feel as if I was still. I was an engineer on the road; on the Kansas City, Memphis and Birmingham Road, and I was making my run when a switch was open, or something or other happening that was not the right thing, and I was smashed up, I don't know how long ago it was; it may have been three months; it may have been as many years. Time seems like nothing to me now. I only care just at this time to get rid of that condition, and to say that I am alive, I am doing fairly well except for that feeling. I heard some of the boys say that knew me that you would put these messages in a paper, and I thought they might see my name and be curious to know what I would have to say. Tell them, I am all right, I am not going to let up on these things, but am turning about to get into good shape for work. That switch, where I went out of the body, was at Winfield, Ala.

MRS. C. A. NASKELL.

I am happy to meet you friends, and I feel that, as you are engaged in this beautiful work, you are my friends. I loved it for many years; it was a great love and stay to me in the long hours of bodily weakness. I had medical powers that were a help to me and, I think I can say they have been to some others on earth. I found strength to wait and to go on from year to year, knowing that all things beautiful would be found in the spirit-life if I deserved them. I have found a pleasant home and taken up the work again. I wish to thank those who were so kind to me on this earthly side. I had them close to my heart and I bring them an influence of good cheer. I once lived in old Massachusetts, down on the Cape, and I still hold the place in loving remembrance. As a spirit I have visited there and have seen the old land marks, though for years I lived in the West, and did not see my old home. My life on earth has been blessed by reading the communications in the spiritual papers from friends who had gone over. Now I come from the spirit life to give my greetings in the same old way. In my later days I lived in Monmouth, Wisconsin.

JOSEPH BEALS.

With the full consent and kindly co-operation of your spirit president I am privileged to influence your medium according to my desire; I feel grateful that it is so. If you please, good sir, transmit my blessing and my affectionate greeting to my dear son in the far East, assuring him of my constant care and my benediction over his life which is nearing the other shore, words fail me to express all I would like to and all the good cheer I want him at this time, but I know that the spirit can make its influence felt and its love manifested without the aid of words, for I have studied this law and learned of the many things of the spiritual sphere. When I went to the far country from the earthly life indeed I had much to unlearn and many things to take up and to explore when the angel, called "death" broke the fetters that bound me to earth and gave me entrance to the spirit-life. But years have rolled away, and I would really be unlifted for my position, and called a progressive man, if I had not taken advantage of them and of the opportunities afforded me for receiving instruction from on high. I extend to every relative kindly and tender remembrance, yet I desire especially to say a few words to-day to my grandson, Dr. Joseph Beals at Den-

ver, Col., and to tell Joe, as he is called, that I have been attracted to him very much within the last few years. I suppose there are elements for work and strength in his nature that can be turned to great benefit for human good. His prospect is better to-day than it was for some time, and he will take up this work as it appeals to him, and, when his father has passed to the immortal shore, he will go on with the plans and aspirations that have not been fulfilled and to work out in practical ways the which shall be a monument of strength and comfort and blessing to other lives. This will be better understood by those to whom it is directed than by the world. I will not linger; I feel that I have performed my task, I will only say that many loving souls are with me from our house; they have come to prepare for a grand reception soon to be given to a loved one, and their hearts are glad because there is no sorrow and no pain among the spirit intelligences who are working for the blessing of other lives.

Spirit-President, Mr. Pierpont, requested Lotola to announce that the last spirit who spoke (Joseph Beals) was accompanied by a group of spirits among whom were those giving the names of Harriet, Willis, Bessie, and two gentlemen, who seemed to be friends of the other spirits, by the name of Andrew and George. These influences seemed to be interested in sending a magnetic force and power to a dear one in Greenfield, Mass.

VERIFICATIONS.

To the Editor of *Light of Truth*.

Mrs. Myra E. McLean, of Ayer, Mass., writes to Mrs. M. F. Longley that the spirit message of her daughter, Ruby, published in the *Light of Truth*, is "full of tests," and a complete answer to her silent request.

To the Editor of *Light of Truth*.

In your issue of March 11, 1896, there was a message from James A. Wright. He says he comes to your office with Peter Wright, James' father was named Peter. I knew both of them for many years in Philadelphia where they lived, and had business transactions with them. James speaks of the house with which he was identified; was engaged in the shipping interest. I know that to be the case. I did not know that he had passed to the higher life. It greatly strengthened my belief in spirit-revelation when such positive proof is given.

Corry, Pa.

To the Editor of *Light of Truth*.

In your issue of March 11th there is a communication from James A. Wright, who, with Peter Wright (his father), gave greetings to his friends and former associates in Philadelphia, where he spent most of his life in business at 115 Market street, Philadelphia, importing and selling China ware in company with his father and brothers under the firm name of "Peter Wright & Sons." James A. Wright was first cousin of mine; his mother, Mary Anderson Wright, being a sister to my father, Wright Anderson. The subject of this sketch was fully identified at sight by me.

JOHN A. ANDERSON.

Philadelphia, Madison Co., Ind.

To the Editor of *Light of Truth*.

In *Light of Truth* of February 22, 1896, my deep interest in the perusal of the words from our departed was greatly intensified when observing the name of Richmond French at the head of a spirit message. Could it be my Uncle Rich? The expression—"a matter of fact sort of a man," was surely characteristic of the man; as also his not being one for "speech-making." But when he mentioned his nephew, Charley Johnson, at Frederick, South Dakota, I knew it was from my Uncle Richmond French. The message did encourage and bring good cheer; tears of joy and thankfulness coming over me when realizing the full import of his advice and revelations.

O. R. JOHNSON.

Frederick, South Dakota.

Like attracts like. As we dispense light to others we receive it inspirationally. Remedy your *Light of Truth* to a customer in the rural districts and see the results.

Spiritualism in the Far West.

As there seems to be but few correspondents in this remote part of the spiritual vineyard to report progress for your widely circumscribed light bearers, I will endeavor to give a few items to let the rest of the moving world know that way out "where rolls the Oregon," there is some activity, and not a few mortals who are anxious to know if there is a better world than this, and if it is possible to hear direct from the inhabitants.

The restless and discontented people of the Atlantic Coast imagine that a paradise may be found by taking the sea route to "the West," but when they get here and find it not what they have dreamed the "jumping off place" of the far western West, the next inquiry is for information concerning spirit land, and the best and safest route thence. Those who were crowded out of "the straight and narrow way" of the orthodox route before they reached the broad gauge, "North-west passage," are among the first to visit mediums to inquire of "moved ones gone before," if they have at least reached the "promised land," and return to give them a helping hand. But unfortunately for the many "outcasts" from the orthodox cow path the loads of "what are said to be immortal dwell," this "wild West" has been infected by perambulating impostors, false guides, and "false prophets," who have deceived them so often by false claims to mediumship, that they have about as little confidence in professed spirit guides as the misleading "saw pilots" who tell them that the church door is the only entrance to paradise.

Despite all these discouragements and drawbacks, enough good and true mediums have found their way either, or have been "called" as local workers to meet the demand of a few thousand, who, in their search for spiritual truth, can only joyfully cry "Baraka."

Neither Oregon nor Washington are yet radiant with spiritual light, but both are about as much clouded with the vapors of the dead sea of orthodoxy as by those of the great Pacific which beats upon their shores. The sea of liberalism and Spiritualism is rising over the great cascades, however, and many rifts have allowed light to gleam from above, and the mists have already lifted sufficiently to brighten the hopes of all who look for "Light, more Light" to dispel the wintry shadows that yet linger.

Portland, with over eighty thousand inhabitants on both sides of the Willamette River, is the commercial and general business emporium of the Northwest, and may properly be considered the spiritual head center as well. Here, as elsewhere, our cause has had its ups and downs, depending largely upon what human agencies have attempted its management, but since I started it upon an upward trend seven years ago, by opening a hall and teaching its facts and philosophy for six months in succession, it has made a large gain in silent believers, if not in open supporters. Various societies have spasmodically arisen, lived, worked, and died of loss of spiritual power or too much human frailty, and only one, the First Spiritual Society, has kept the breath of life in it by the heroic efforts of a few heroic workers up to the present time.

As its managers could not sustain me properly in a protracted effort to awaken a more general public interest, I sent for Dr. Schleisinger, the renowned test medium of San Francisco, and opened another hall, and drew in another class of citizens, mainly skeptics, who with many of them, hereafter swell the number of open believers and supporters of the cause they no longer oppose.

The tests that Dr. Schleisinger gives are irresistible, and combined with my scientific explanation of them, and other kindred phenomena, they have made many converts among leading citizens, who, it is hoped, will give a helping hand to sustain the public meetings.

A new society is in process of formation, which is soon expected to be in operation. Several influential citizens have joined it, and good work for our cause may be expected of it.

Mrs. George Conley holds independent Sunday afternoon meetings that are well patronized.

EDWIN CLARK.

A Warning.

A. J. Buck, of St. Louis, writes that Mrs. M. J. Roberts is not a fraud, but that "the St. Louis Republic (a Catholic paper) seized upon the opportunity given by a plot concocted by a jealous woman aided by bigoted relatives and friends to ruin her reputation as a medium." This is horrible, if true, and all the worse for the "relatives and friends" alluded to. But what makes it still worse, is the impetuous haste with which some Spiritualists rush on the news of such exposures with comments implying that duty requires an immediate notification of the same through our columns. To believe wrong of any one without proof, and report it, is next to direct slander or murder, and we trust we shall hear of no more such until the reporter is ready to face natural law on his testimony, for the re-action or effect of the harm done will fall on him, not on us.

If intelligent people were to cultivate their gifts of the spirit—especially sensitiveness—or sensitive people were to cultivate them intelligently, imposters could be detected by the influences emanating from them or imparted to objects touched by them. Health Boards and Police Departments should be provided with a male and female cultured sensitive for more reasons than one. Perhaps when they advance into the knowledge of this fact provisions will be made accordingly.

SPIRITUALISM requires no defense. It requires intelligent advocacy. It is error and false pretense that require defenders. The defenders of truth are always the greatest frauds. The sword was made because error in the garb of truth demanded defense. Truth only asks a hearing. Had the cross been true, not a drop of blood would have been spilled in its defense. The worst crimes that mar the pages of history have been committed in the name of truth.

An admirer of the LIGHT OF TRUTH says: "I see that neither of your great contemporaries has deigned to notice the improvement. As most of the leaders of such a cause as this are supposed to know the effects of envy on the aural record of a spirit, the oversight must be due to a larger cause—perhaps to the flood of new thoughts inspired by its handsome appearance." No doubt.

A NOVIATE in mediumship may always be known by his boast of what he would do to convince the world if he were a medium. The best mediums do the least in this respect; they leave it to the spirits, and as they direct. Thus no good medium is allowed to wager his gift against a challenge.

THE Washington, D. C., Times has a department called "Spiritualist Column" devoted to the views of correspondents who may desire to reach the public on topics germane to Spiritualism. This is a sign of the times.

DO YOU want to help the LIGHT OF TRUTH? Remail your paper to a friend and ask him to read it.

CICERO mentions that Cato was asked what he thought of usury. Cato replied: "What do you think of murder?"

Spirit is all thought, all sense, and it is an impossibility to escape from ourselves and the consequences of our lives, as it is to exist without the ordinary mode of respiration—"Life and Labor in the Spirit World."

CURRENT EVENTS.

A bill was put through the Ohio Senate prohibiting the selling of any "indecent, immoral, lascivious, or libelous publication in which the good name and character of any person is attacked, or which is debarred from the mails." This will act severely on a few dailies which delight in such sensations.

At the opening of religious services held at Franklin Hall, Buzzards Bay, Mass., on the 15th ult., Reverends Alger and Platt struck at each other with flits, at the same time indulged in unspiritual language. "Resist not evil" was wrongly interpreted. But we should remember that divines are only mortal after all.

Nicola Tesla thinks that the transmission of news about the earth by electric waves is no longer a dream. He is now perfecting a machine with that end in view. Furthermore, it is believed that communication with other planets may be one of the results attained—at least so far as the reach of the electric wave is concerned; and, provided the planet aimed at is inhabited by beings progressive enough to interpret the message.

R. T. Nash was convicted at Aberdeen, Miss., for hoeing corn on Sunday, and sentenced to pay \$27.80 fine or go to prison for eight months. If a poor man in that town were to chop wood for his wife on Sunday because at work earning a living for his family during the week, he would probably be served in like manner. A community which has such reverence for the Sabbath should provide for the maintenance of its poor without work.

Members of the Antioch Baptist Church at Indianapolis, Ind., raised \$50 to pay for a new tailor-made suit for their minister. The money was entrusted to Chas. Evans, a member supposed to be trustworthy in so small a matter. But whether moved by the Christian devil or the orthodox God, Mr. Evans decamped with the spondulices and there is consternation in the Camp of St. John. They say that one Christian fraud does not make all Christian frauds. We are glad to hear this. We hope they will apply it elsewhere as well, and remember that one fraudulent medium does not make them all frauds.

St. Louis, Mo.

Mrs. Maggie Walte of California, has created more interest in Spiritualism in St. Louis during her engagement with the St. Louis Spiritual Association than has been shown for a long time. During her engagement many who had never been inside a Spiritual hall were drawn hither by the reports of her marvelous work. She has accomplished a great work, and done much good for the cause, converting many skeptics and adding to our ranks some of the most influential people in our city. Many have been agreeably surprised on entering the hall to see such a handsome lady, of exceedingly pleasant manners who impresses one strongly with the sincerity and conscientiousness of her words and actions. Indeed, she inspires confidence at once, and when we take into consideration that she was brought up a Catholic, receiving her education in a convent, it makes it more convincing to the skeptic. As we all know it takes a great deal to convert one that is wedded to the belief of Romanism, her wonderful powers as a platform clairvoyant, clairaudient, psychometric and test medium, in which she has few equals, are of the highest and most convincing order. The tests given are so true, so complete with facts, names and dates, calling the one by name receiving the test, going down the aisle and pointing them out, cannot fail but convince the most skeptical of the truth of spirit return. Mrs. Walte worked unceasingly while here and goes away leaving many warm friends behind who will see to it that she will have a warm welcome on her return to St. Louis. HENRY WILSON.

Drive out the impurities from your blood with Hood's Sarsaparilla and thus avoid that tired, languid feeling and even serious illness.

DR. PEEBLES.

A Veteran's Birthday Anniversary.

On the evening of March 23d, 1896, the palatial parlors and rooms of the large four story residence and Health Home of our good Dr. J. M. Peebles, were filled by friends of the Doctor, who assembled to do him honor and to celebrate and commemorate the anniversary of his seventy fifth birthday. We found the doctor always bright and cheerful—in his happiest mood. All present seemed to feel entirely at ease and at home.

The occasion was a most joyous one throughout, the meeting was presided over by the Rev. Solon Lauer, pastor of the Unitarian Church. He opened the exercises by a few well timed remarks in a happy vein, tinged with a bit of humor.

Mr. Lauer is a deep thinker, in touch with the spirit of progress on all lines looking to a higher and better condition for humanity.

He read extracts from letters and papers from all over the country, brimming full of kindly words of love for the doctor, and appreciation of his noble character and active, useful life, some of which were herewith enclosed for publication, but which for want of space we had to omit. Of the home speakers, Mr. George E. Rogers, president of the First Spiritualist Society was the first on the list. He made the presentation speech in which he and a few friends donated to Dr. Peebles, the revised Encyclopedia Britannica in twenty volumes. He also read a paper, Dr. Burrows, Prof. Walpole, Mrs. Wilson and J. W. Marshall also read papers. The limitation was five minutes each, but Prof. Walpole being an intimate friend for thirty-four years read a paper of twenty minutes. It was the speech of the evening, a splendid tribute to the honored host, his life time friend and co-worker.

But the most touching remarks were by, and through that renowned medium and trance speaker, Mrs. Emma F. Jay Ballene and her wise and eloquent controls. In her normal condition she began her address which was easy, eloquent and flowed like a gentle river, but soon without a pause or break in word or sentence she was controlled by spirit S. B. Brittan who took her across the room, clasped the hands of Dr. Peebles and greeted him as his old time friend and co worker in the glorious cause of Spiritualism, in such transcendently beautiful phrase of matter and manner as seldom falls on the ear of mortal. Happy greetings and exchange of sentiment were carried on between these two grand souls for some minutes. The one in the body and the other in a borrowed one, yet as easy and realistic as life. Dr. Brittan said that with him came Judge Edmonds, Prof. Hare, Robert Dale Owen and others with joyous greetings and they wished him to assure the doctor that when his earthly pilgrimage closed they would stand ready to receive him and would place a chaplet of glory upon his brow studded with the diamonds of his good deeds, and they together would go on throughout endless progression. At this climax the very air seemed charged with the magnetism of these lofty spirits. Many present were weeping tears of joy, it was a scene never to be forgotten.

It was a felicitous circumstance that Mrs. Ballene was present as the medium of expression for Dr. Brittan, for in earth life he was her intimate friend. Even now, she tells me, he comes and talks with her almost every day. Then too, she is an old time friend of Dr. Peebles.

The following poem from the poet and singer J. G. Clark was read:

ETERNAL YOUTH.

(To my friend, Dr. J. M. Peebles, on the 75th Anniversary of his birthday, March 23rd, 1896.)

On the camping ground of Life,
Kind Pilgrim, sage and friend!
You stand with strong and youthful face
Where two worlds meet and bleed,
Defying Time's rude hand to trace—
On brow or cheek—a line
That angel hands may not efface,
Or touch with light divine.

On the battlefield of Life,
Bold hero of the fight!
There are conflicts to be fought and won
Against the foes of Light,
Wherever work pleads to be done,
In every phase of Truth,

Fits Cured

From U.S. Journal of Medicine,
Prof. W. H. Peeke,
who makes a special-
ty of Epilepsy, has
without doubt treat-
ed and cured more
cases than any liv-
ing Phy-
sician; his
success is
astonish-
ing.

We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

Prof. W. H. PEEKE, 4 Cedar St., New York.

We see you face the rising sun
With all the zeal of youth.

From the highest heights of Life,
Brave Traveler, friend and seer!
We hail you from a hundred lands
And nations far and near—
From India's shrines, and Jordan's strands,
From islands far away,
We lift our hearts, we lift our hands
And greet our friend today.

Always your friend,
JAMES G. CLARK.

A Vindication.

Mr. C. C. Stowell, Dear Friend—Enclosed please find a letter sent *Progressive Thinker* for publication March 10th. This letter not having appeared in the columns of said paper, will you kindly publish it as a feeble testimonial of our esteem for Mr. Willard J. Hull and his work in the movement of Modern Spiritualism:

"As a worker in the cause of Spiritualism and a subscriber to your paper I trust you will give me space in your columns to correct a statement made in your issue of March 7th, relating to Mr. Willard J. Hull, in which you declare that 'he has played out as a speaker entirely—no Spiritualist Society wanting him.' This is not correct, as he is at present engaged at New York for two months, April and May, and has during the present season cancelled engagements with Norwich and Meriden, Conn., Worcester, Mass., and other societies, much to the regret of said societies.

"Mr. Hull is recognized by a large portion of Spiritualists, who have heard his fearless appeals for liberty, justice, and truth, as one of the most brilliant and valuable workers on the spiritual rostrum. Mrs. Colby Luther, that grand and noble champion of reform in all lines of thought, said to the writer of this article: 'Willard J. Hull is the only speaker in the ranks of Spiritualism at the present time who can fill my place when I leave the rostrum.'

"We do not speak as one without authority. Mr. Hull has spoken before the Norwich Spiritual Union many times, and should his ringing tones never again be heard before a public audience his name will live in the hearts of the people all over this land, as one who dared to speak the truth as he understood its meaning, and all lovers of freedom will reverently name him for the fearlessness he has shown in battling old time superstition and bigotry, ever raising his voice in behalf of the oppressed and suffering humanity.

"With his domestic affairs we have naught to do; but all who know his loyalty to principle and sturdy integrity of character, know that under no circumstance could he be a 'deserter.'

"We, as Spiritualists, are anxiously awaiting the dawning of a day when the teachings of Modern Spiritualism shall be incorporated into our daily lives. When that day dawns the jewels of human sympathy, fraternal justice, and divine love will sparkle before our vision, melt away all discord and strife, make clear all misunderstandings and unite all who accept the 'Fatherhood of God and the Brotherhood of Man' as their religion in one human family."

MRS. J. A. CHAPMAN, Sec'y,
First Spiritual Union, Norwich, Conn.

MISCELLANEOUS.

The Skeptic's Prayer.

JAMES WHITCOMB RILEY.

O thou, that lookest from all eyes
The glory of thy face,
And sittest throned behind the skies,
Or in some secret place,
Though I but dimly recognize
Thy purposes of grace—

And though with weak and wavering
Belief, and vexed with fears,
I lift the hand I can not bring
All wholly free of tears—
Make strong the hope by which I cling
Adrift upon the years.

Oh, with the hand that tames the flood,
And smoothes the storm to rest,
Touch thou the torrent flow of blood
That riots in my breast,
And lift my drooping heart to bud
And bloom the loveliest.

Lull all the clamor of the soul
To silence. Bring release
Unto the brain still in control
Of doubt. Bid sin to cease.
And let the waves of passion roll,
And kiss the shores of peace.

Make me to love my fellow man;
Yea, though his bitterness
Should sting as only adders can,
Let me the fault confess,
And go to him and grasp his hand,
And love him none the less.

So keep me, Lord, forever free
From vain conceit or whim,
And he whose pious eyes can see
My faults, however dim,
Oh, let him pray the least for me,
And me the most for him.

Written for the LIGHT OF TRUTH.

SPIRITUALISM A LAW UNTO ITSELF.

Salient Points for Spiritualists to Consider.

J. C. F. GRUMBINE.

It has been some time since it has been my pleasure to pen the LIGHT OF TRUTH a few lines, picked up by the wayside, as my own labors have kept me very busy, reaching across the States, and touching many points and centers of interest. But while personally it has not been my privilege to write much of the field work, or embody in writing the thoughts that are uppermost in my mind, for the perusal of the many readers of the LIGHT OF TRUTH; yet I take pride in watching the religious, social, and literary progress of our cause, and especially in reading the incisive and oftentimes brilliant contributions from our many co-workers. It would be trite to say that the season of 1895-6 has been a most important and prophetic one. While we have been antagonized and vituperated, yet no organized and formidable opposition, such as some imagine, against Spiritualism exists. Even the incubus of the law, that many fear, is not an open effort of city authorities or civic and ecclesiastical institutions to bound our workers and destroy our forces. That the law is against us is not the same as saying that the people at large are either for or against us. The attacks made upon media are sporadic and local—not wide spread, national, and organized. The personal antipathy or prejudice often seeks the instrumentality of the law to enforce a conformity to old standards or precedents, and yet where such violence is shown I am happy in believing that we are made stronger and our cause more acceptable among the masses of the people. No word of discouragement is offered to those who feel that the cause of so-called persecuted media is an issue yet; an idiosyncrasy should not be confused with or made the synonym of concerted effort to crush us. We are better esteemed than we allow, better regarded than ever before in our history, and listened to and watched with more enthusiasm by the outside world than the most sanguine of us would imagine.

Our danger at this hour is in making a mountain out of a mole hill in alleging, contrary to all the facts of the present and the past, that both Catholicism and Protestantism on the one

side, and the State and Materialism on the other, are collocated against us. We have nothing to fear from Church or State, much less from Materialism, and this is said with a wide awake consciousness of just what these words mean. The sooner we fear ourselves and our own unspiritual or despiritual state, and cease battling shadows, the better for the cause of Spiritualism. We need fight no foe, nor make an attack upon assumed enemies, but we need to go forward with our white banner, with our heroic leaders, to the skies. Let us cease fighting; let us begin to be and do something in the higher spheres. The forces that integrate the world are the forces that disintegrate—not vice versa; you can not overcome good with evil, but it is the positive that upbuilds and fills the truth. Let us step out in the light and remain there, and we shall then perceive the potent, bright, joyous sphere of our work and cause.

Apropos of this a word of caution might be given to not a few who are so afraid that Spiritualism will not become popular that they are making overtures to those possessed of high sounding titles—to LL. D.'s, D. D.'s, and what not, to enlist their approval or patronage, as if Spiritualism could not stand on its own facts and merits. We shall be insulted by psychical researchers, and the whole brood of the opposition, until we face the issue of truth alone, and are made out of the stuff that can stand ridicule, persecution, or even martyrdom. To make Spiritualism popular by adding to its ranks weak kneed men and women who are reputed to be scholars and distinguished in science, letters, and arts is a lamentable policy which can not but be transparent, even to the world, and which should burn our cheeks with shame when we ask ourselves the question, "Is this the price of freedom—that we at last sell our heritage for worldly applause and recognition?" Nay, and shame! Let it be said openly, and also cried from housetops, that we shall be popular when we have earned it, and not until then, and when we have succeeded by spirituality in winning men to what we have learned to accept as the law of life.

To convince the world that spirit can manifest, or even can communicate, is not the eschatology, the ethical end, material ideal, and spiritual vision of Spiritualism. This has always been, as is attested by the spiritual manifestations of all ethnic religions. The triumph of Spiritualism will come when spirituality will take the place of knowledge, and when being and doing good in the spiritual sense will lead to angelhood. It is not without sadness that I write these words, nor without a consciousness that many on the rostrum have learned by all manner of experience what is here penned. This is now our greatest need and not more media, more speakers, more platforms, more propagandists and missionary effort, more organization, more money. We need as a body, as mediums and teachers, more spirituality, that we may be saints as well as heroes, so that it may be said of us that we are not apostate to truth, but are consecrated body, mind, heart, and soul to it.

Since leaving Boston, where we ministered at the First Spiritual Temple, and enjoyed the hospitality and wisdom of Mr. and Mrs. Ayer, and in Brooklyn and Norwich, where we found a beautiful people, baptized with the white light and moving along, quietly but potently, in these centers of usefulness, we have journeyed to St. Paul, Minn., and Ashland, Wis., where we found the cause struggling in the throes of the hard times. Nevertheless the audiences were very large, and eagerly received the message of the spirit. In St. Paul it was my good fortune to meet Walter Howell, the inspirational speaker from England, who has been in America for some years, and who is well known and deservedly so all over the world as a powerful, eloquent, and consolatory leader of the movement. He is, indeed, one out of a thousand. A man who is familiar with the field and the grain it needs for the harvest; one who has devoted the best years of his life (blind as he is) to the pioneer work of Spiritualism, and one who has contributed no small part in placing the cause where it now commands the respect of all classes of people. As an inspirational speaker he is bright, ethical, fine, interesting, and didactic. He

is, above all, magnetic, and inspires as well as receives inspiration. Broad and liberal, he has no hobbies and no ax to grind. He is the friend of mediums, but an outspoken and fearless opponent of fraud. Not a few mercenaries and hirelings who came among us years ago, and sought to exploit Spiritualism for selfish and material ends, have withered under his denunciation and expose. Yet he is the essence of gentleness and prudence, and considers or weighs both sides justly. In St. Paul he followed Mr. Grumbine with marked success, and won the hearts of the people. In Olin, Iowa, where it was my pleasure to place him, he gave splendid and unique satisfaction, returning to the Spiritualists there in May to repeat his triumph. He is to be in St. Paul the rest of the season, during the months of April and May, and it is to be hoped that he will be kept busy week nights in adjacent towns. In June he sails for his home in England, where he goes to meet old but familiar faces. On March 30th Mr. Howell and myself occupied the platform at St. Paul, while in the morning and afternoon we assisted the local talent. Thus the anniversary was held with the usual enthusiasm in the Northwest.

It is to be hoped that when the Northwestern Camp season opens all the friends of the cause will rally to the standard; and because of the good work done in St. Paul, a magnificent enthusiasm will prevail that will more materially and spiritually bless this camp in its summer work.

I go from here to St. Louis for April; thence to Milwaukee in May, and then back again to the cities along the Mississippi river.

Two new books have just been issued and are now for sale by the LIGHT OF TRUTH—"Spiritualism Integrating the Religions of the World" and "Petals from White Rose," each 25 cents a copy.

The guides waft loving thoughts to all the friends, young and old, east and west.

* A Soul's Day Off.

To the Editor of the LIGHT OF TRUTH.

Nearly two years ago my aunt died at my father's house in Pennsylvania. Before she was taken, portions of her body had become ulcerated to such a degree that iodoform had to be applied to deaden the odor. After she had passed away the odor of this chemical also left the room.

About the time of her transition, a year later, the odor returned, and continued for a few days; then suddenly left.

Now another year has passed, with a recurrence of the same manifestation. Can you or any of your readers give any light on the subject?

R. C. WAGNER.

[Spiritual birth is as significant as material birth; and if a mortal's future is governed by planetary relations, the spirit's future is also effected by them. The culmination period of either, therefore, produces effects compatible with the cause (the birth). The unconscious mind or life-principle recalls events unknown or mostly inexplicable to the exterior being. Whether the latter is innate, or caused by the culmination, is still a debatable question here, though perhaps known to highly sensitive spirits—too high to vibrate in unison with even the highest mortal sensitivities. Nature's laws can only be understood as we understand our own nature through the observation of influences on our own being. Then again it may be only a mode of identification by the spirit manifesting, and which is only possible at the season mentioned. It is believed that some spirits, especially higher ones, can only manifest at their material or spiritual birth period, conditions being at that time favorable for them to draw on material nature for a temporary support or foothold.—Ed.]

The North Star is about 1° 15' distant from the true pole, but it is approaching it at the rate 18" a year. The LIGHT OF TRUTH may live to record the event if its well-wishers send in an occasional subscriber or remail their old numbers where they may invite subscription.

"How Do You Like It?" First Rate.

To the Editor of LIGHT OF TRUTH.

Allow me to congratulate you on the new dress and decided improvement in the appearance and convenience of the LIGHT OF TRUTH. This first number, since the change, is beautiful, and the matter highly interesting and valuable.

I am glad to see the beginning of a series, by Wm. Emmette Coleman, on the "Sources of Christianity." His ability and scholarship are a guaranty in advance of great service to the truth in a thorough sifting of this great question, and his fearless thoroughness in dealing with data and delusions are an earnest of the reliable information we may expect from his writings. For one, I desire the truth, the whole truth (if I can get it), and nothing but the truth, in my creed. It has long been evident to me that skeptics, anti-Christians, and a class of so-called freethinkers, are as much biased and as bigoted in their antipathy to Christianity, as the most sectarian Christians are on the other side, and probably the real kernel of truth lies between the two extremes. But why any Spiritualist should wish to belittle or disparage the rational idea of the origin and development of the Christian religion, I am unable to realize. Whatever is true, past or present, Spiritualists should wish to know and defend, and whatever false we should wish to know and expose and, if possible, eliminate. Fabrications, assumptions, and wild guesses are not profitable data on which to predicate the spiritual philosophy, and every effort to learn the exact truth, and critically eliminate error, ought to command the approbation and support of all Spiritualists; and Mr. Coleman has done much valuable work on these lines, and I hail his new series in the LIGHT OF TRUTH with gladness and thanksgiving.

Rev. A. J. Weaver, too, shows a judicious spirit, critical scholarship, and creditable logic and spirituality, and such representatives give the cause an influence and standing with cultured people everywhere. It does not follow that we must endorse all they say because we approve and admire their candor, earnestness and ability, but the trend of their efforts makes for truth, progress, and higher education.

The first page was especially attractive. The music of the spheres that rippled to earth through the finely attuned and loyal nature of Emma Train litly breathes in rhythmic sweetness in her delicate verse. Bless God and the angels for Emma Train. She lives her religion, and makes the world feel its divinity.

I am glad to see a report from Mrs. Lillie again. Of course she must continue for many years to give the spiritual bread to the hungry world. Trials come to all, and wrench and revolutionize old adjustments, but the sweet wine of love distills more plentifully, and pure, from heaven's vintage, through the soul that has trod with bleeding feet the path of fire, and felt the burnings of pain at every step, and stood with bowed head and reverent trust under the gloom that was dripping its fearful rain in the heart.

F. H. Remis always writes from the standpoint of a Theist, spiritually illumined and logically fortified, with a range of thought as wide as nature, as deep as immortality, and his spiritual concepts are usually rational and practical.

Then the series by Moses Hull is, in its line, without a rival, and his specialty is one that all Spiritualists may study with profit, and many find more interest in these Biblical reflections than in any other.

You ask: "How do you like it?" For one, I answer, "First rate," and I believe all your readers will say "Amen." "The world moves." Why not we? The light brightens all around the sky, and the vistas open invitingly towards the eternal dawn. Angels are coming nearer and nearer as we invite them with worthy lives and loving aspirations, and the dark veil of mystery that hides the faces of our own shines with a glowing lustre as they smile through its delicate folds, and whisper to us, "Come up higher. Come up higher, love has charmed away the sting of death."

LYMAN C. HOWE.

Remail this paper.

Now Sound is Seen.

第11卷第1期 2013年1月

Usually within 30 days of

Recently while having my hair cut by a colored barber, having my eyes tightly closed, although fully awake, realizing nothing but the constant buzz of the hair-cut shears, I was answered by the barber saying, "Look and see how I cutta you," referring to the hair cut. Before the last word had passed his lips, I saw his exact likeness projected in front of me as distinct and clear as if he were actually peering into my face. It startled me so that I suddenly opened my eyes, expecting to see the barber at work exactly in front of me. I imagine my surprise to see him standing behind my chair, whom he had been all the time I was sleeping.

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一、政治
二、經濟
三、文化
四、教育
五、社會
六、宗教
七、藝術
八、科學
九、法律
十、道德

STRAY THOUGHTS.

There are no known in particular for human population but in many cases, it may be more in detail a scientific study, but not the spirit of the matter.

The spirit of the planning for us, but we must not let it be too much in the way of the human side. They look at the way, and it depends on self-interest and the good of all there in the world "for them".

[illegible]

Instead of the Church and Materialism preaching Spiritualism from both sides, the latter is calling the way both ways, and beside its aim is the center stronger than ever, a law unto itself. Spiritualism is dangerous ground to traverse now. I dare not recommend everything that Frederick H. and Henry wrote everything else that is appropriate.

THE UNITED STATES OF AMERICA
"The following is a list of the names of the persons who have been
of the Board of Directors of the American M. & T. Co. since
M. & T. Co. since the year 1900." (Company, 1900.)

The basic upon which latter day the
has is revolving is that raised by the
attempt to bring the strictly humani-
tarian feature of socialism to the
area marked per cent. such capitalism
of every day life. Character of the
characteristics of commercial philanthe-
ropy, the author writes as a fact re-
lates to the human traits of the
humanity as well as the living the
character for the economic character of
society. That the primary character
of society are brought out of the
character of the human traits of the

is presented through the camera, as a reality, and they lay the foundation for the film along the path continued, which is a beneficial result. It might be given in the course of the story of the camera operative in the commercial world, which produces money, reaction, and action. A special note is made the reason for introducing some of the cinematographic and technical of commercial system, which is Commercialism, will not be in various circumstances. This, together with the attempt to show that the great mass of spiritual satisfactions are of an evil nature, and come from "hellish" while the pure and good are sold and, source of a painful secondary position to some degree, even more than that of a genuine phenomenon, and will be the outcome of the phenomenon. With these exceptions, it is a position which that will be of value to the reader. Certainly the theme is good, and exciting, as it does, on the road of the world, and taking the reader as much into the existing realm of the reality of human life, which is and where they are and conditions are given. The book is found to have a purpose. Price \$1.50 postage free. For sale by the Editor of *Theosophical*, 115 Duane Street, New York.

STRAY THOUGHTS.

陳其美先生遺墨
陳其美先生遺墨

一、二、三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

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[illegible]

Denver's Reception of President H. D. Barrett.

For days the newspapers of Denver had been heralding the coming of Mr. H. D. Barrett, President of the N. S. A. Elaborate preparations had been made for a meeting Friday, March 27th, and Monday, the 30th. Committees from each meeting held in Denver, and the different speakers and mediums, were invited to unite in an effort to make the occasion a mass meeting.

The various mediums here at work—namely Mr. and Mrs. G. W. Kates, Mrs. L. E. Prior, John Slater, and Dr. G. C. B. Ewell, joined in the tribute. They secured Unity Church, one of the largest and most central Church edifices in Denver. A large platform was erected, and a bower of Easter lilies was massed around the edge and to the rear. Immortelles, woven into a green back ground, spoke the important dates; viz., "1848" and "1896." Able addresses were made.

At the first night's session ex Judge James B. Balford presided. Those present on this platform were Mrs. Zula Brown Kates, Dr. G. C. Beckwith Ewell, P. of E. W. Georgia, Mrs. L. E. Prior, Rev. G. W. Kates, President H. D. Barrett, and John Slater. The bower of the church was well filled with an intelligent and appreciative audience, which was quick to catch and applaud the strong points made by the different speakers.

The exercises were opened with the "Jubilate," which was followed by the invocation by Mrs. Zula Brown Kates. Dr. Ewell was then introduced, and delivered the address of welcome, an appeal for the use of intelligent investigation by searchers after the truths of Spiritualism; he then gave a history of Modern Spiritualism.

Mrs. Prior said that the life of Christ was a living exemplification of the principle of love, of the brotherhood of man, and the fatherhood of God, followed by an interesting comparison between early Christianity and Modern Spiritualism.

G. W. Kates was the next speaker, his subject being "Spiritualism a philosophy." He commenced his address with some interesting incidents of his experience in the South, and then gave a philosophical dissertation on Spiritualism.

President H. D. Barrett spoke of many things. Concerning the progress of Spiritualism during the past forty years, he said it had been constant, and was not confined to the ranks of the poor and lowly. The three last emperors of Russia gave their adhesion to the tenets of Spiritualism, and that eminent astronomer, at the head of his profession, Camille Flammarion, is an ardent devotee at the shrine of the truth. The clergyman who presides over the Church of which the President of the United States is a member, was converted to Spiritualism at a séance at which a daughter who had passed away more than thirty years before emerged from the cabinet, took his hand in both of hers, and as he felt the clasp of her hands and saw her melt away while she stood in bodily presence before him, and heard her voice calling him "Papa," he became inspired with the truth of the doctrine of that life beyond the grave, and the presence of the dear ones gone before, which tends to the development of a higher and better life.

Tests were given by John Slater, and they were of an interesting character. A charming harp solo was given by the phenomenal performer, Master Walfrid Slinger, and a most excellent piano solo by Prof. E. W. Georgia.

A reception was then held, for every one to be personally introduced to Bro. Barrett.

A serial followed on Saturday. On Sunday, Monday, and Tuesday the anniversary exercises proper took place.

Other cities will find it very difficult to beat the hospitality, enthusiasm, and support that Denver gave to President Barrett.

REPORTER.

Sunday, March 29th, was a red-letter day. Spiritualism never had such an opportunity, and never greater results in one day. Ten meetings were held, and about forty addresses made—ten of them by Bro. Barrett.

The morning service was held at the hall where Dr. G. C. B. Ewell has regular service. A large audience assembled. Addresses were made by Dr.

Ewell, G. W. Kates, John Slater, Mrs. Prior, and Bro. Barrett.

In the afternoon the Lyceum assembled for their anniversary services. The hall was gay with bright faces. Recitations, songs, and music made an interesting program. The notable recitations were given by Reina Lazarus, Allene Gore, and Darlene Mitchell; these are bright and promising girls. The Lyceum is filled with bright children. The piece de resistance was given by little Reina Lazarus, a five year old orator of marvelous power. Bro. Barrett was escorted to the front by a deputation of young members bearing banners, and the whole Lyceum saluting with flags. As Bro. Barrett reached the platform, Miss Reina approached, and addressed him in words befitting the occasion, and in like manner replied to.

After these exercises Bro. Barrett visited and ably addressed the State Association and other meetings.

At night he visited six meetings, including the State Association, Mrs. Prior's, Mrs. Norris's, Mrs. Sustrum's, John Slater's, and to close at the meeting of G. W. Kates and wife, where a large audience was enjoying the anniversary services. There he made, as the papers say, "an address of probably never literary merit to many of those previously given. It dealt principally in allegory, and was attentively listened to."

We had good meetings on Monday. The afternoon discussion of "Organic Religion" and the "Relation of mediums to the public" will be fruitful of good.

At night able addresses were made by Dr. Ewell, Mrs. Kates, Mrs. Prior, Dr. Utter (Unitarian), and Mr. Kates. It was an impressive meeting.

Dr. Ewell's Church had arranged elaborate programs, but the illness of Bro. Barrett, and the severe snow storm, caused it to be postponed.

G. W. K.

Catalpa Park.

Enquiries are being made about Catalpa Park, Liberal, Mo. The meeting will commence on the 30th day of August, and last over three Sundays. The management has concluded to throw the gates wide open for the week days during the encampment; they are determined that the salvation of spiritual truths shall be free to all and Catalpa Park opened to honest investigation.

We will have good mediums and a well selected line of speakers. We expect the best meeting this year we have had in the past. The Park will be beautiful this year, and everything to make visitors comfortable and at home will be provided.

G. H. WALSER.

J. A. Burroughs, M. D., SPECIALIST

Does what others only claim. He comes before you with no wonderful offers or self assumed titles. He offers no tests to the inquisitive or doubting. But if you are ill—if you are suffering with chronic lesions which physicians have pronounced perfectly curable if placed in their hands and a good fee remitted in advance and have then failed to receive a cure he would make you the following offer:

Send your name, age, sex, and leading symptom, in your own handwriting, and he will at once return you a correct diagnosis of your case, if curable.

If this is satisfactory he will take your case and

MAKE NO CHARGE FOR TREATMENT

till you are cured. Are you ill? Are your friends ill? If so, can you, can they, overlook this beneficent offer?

Write name and address plainly, and send this day to

J. A. BURROUGHS, M. D.,

SAN DIEGO, CAL.

NOTES FROM ALL POINTS.

ST. PAUL, MINN.—A fine program was carried out at the A. O. U. W. Hall with Walter Howell, J. C. F. Grumblin, Mrs. Wyatt, Mrs. Asinwell, Mrs. Loper, Mrs. Braun, and Mrs. Lowell collaborating in the exercises, the particulars of which will appear in next issue.

AKRON, OHIO—Guy Thiese, of 121 Sherman street, desires to know where his services are wanted, as a healer, since Ohio forbids natural healing for pay, and the regulars have taken the responsibility of deaths occurring where poverty prevents their employment, or fear of ill treatment the employing of dispensary experimenters.

PITTSBURG PA. From a report of a prominent writer, we call that the First Spiritual Church had an "inspiring success." The Ladies Aid did themselves proud; Vice president Stevens made a stirring address; Bro. J. Kolght, Mr. Hayes, Virginia E. Wooster, and Bro. Grimshaw each contributed their share; and Mrs. Crolley surprised everybody with her tests. The rest of the report is a secret, which will be revealed in full next week.

DETROIT MICH.—M. S. writes that the First Poliocephical Society celebrated the anniversary with eclat. Dr. Kergan delivered the anniversary address in which he gave a resume of the past of our cause and called attention to many things of interest to Spiritualists in general. His address was both philosophical and scientific, closing with a moral that was worth heeding. Mrs. Nellie Baade as usual concluded the arguments of the speaker by substantial phenomenal proof through her mediumship.

NORTH COLLINS, N. Y. Mrs. A. M. Gliding has given two lectures for the Spiritual Society here with good results. The attendance was large, especially so the last evening. She is a good speaker, and possesses several fine phases of mediumship. Believing Mrs. Gliding to be a worthy worker and in every way true to the sacred cause she represents we are glad to recommend her to societies in need of a speaker and medium. Our annual June festival will be held at Forest Temple, June 6th and 7th, with Mrs. Elizabeth Lowe Watson as speaker. It will be our sad duty at that time to elect one to take the place, as far as possible, of our ascended President, George W. Taylor.—Emma Train.

Riverside, Mich.

About a month ago you gave an obituary notice of the transition of J. B. Allen, president of Devil's Lake Camp Meeting Association. Mrs. Levi Wood of South Haven was a very efficient assistant there at the last camp meeting and she has been visiting friends in this vicinity for a few days past, and J. B. Allen took control of the medium and greeted me and other friends present, expressing pleasure in his Spiritualistic belief and opportunity of communicating through Mrs. Wood; he seemed to feel a deep interest that the association should place the management in competent hands. I asked him if he wished to designate any one as his successor, he replied no as that might cause jealousy, but he expressed great regret that the association had not matured plans for a permanent home.

Just before the camp broke up last August Mr. Allen invited some twenty or thirty of us to go with him to a beautiful oak grove owned by him. On the north side of the lake where he had two good cottages and a well of pure water, he said he thought the property was worth a thousand dollars but he said he would make the property to the association for five hundred dollars and they might have all the time desired in which to pay for it. I thought the proposition a very liberal one. Mr. Allen had engaged Mrs. Wood to assist him at the camp for entire camp season of 1896.

D. BOYNTON.

For Dyspepsia and Rheumatism.

Cincinnati, O, Feb 13 h, 1896. Several years ago I was taken with the grippe, but I was soon relieved by the use of Hood's Sarsaparilla. I know no better medicine for dyspepsia and rheumatism. I have used a number of bottles of Hood's Sarsaparilla and am thankful for the benefit received. "Mrs. Eliza Vedder, 513 Gilbert Ave., Walnut Hills.

HOOD'S PILLS cure all liver ills.

Vitae-Ore.

If you have tested all doctors and patent nostrums & c. only to grow older and weaker, then send me your address and that of others, like yourself, and be convinced, at my expense, by mail, by a free sample of Vitae-Ore, that man never did, can or will compound an equal and that it is the best thing in or out of the earth for all who suffer from ills no remedy made by man will cure.

VITAE-ORE is a God-made remedy, nothing added or extracted, not a dope sold by a quack who lives on the protraction of human ills, but by a man who would scorn to take any one's money before he has convinced them, as his experience, that it will cure them.

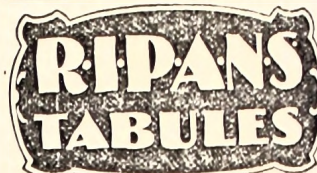
VITAE-ORE comes from a mine like gold and silver and is an original substance that cannot be analyzed or synthesized, or imitated by man, and is as different from all remedies made by man as the sun's rays are from a tallow dip. It challenges comparison, not on its own merits and has established a reputation nothing man has ever offered before it has. It stands without an equal. It has no peer. It favors no favor. It is powerful beyond compare. No honest man or woman suffering from ills brought on by overwork, worries, care, protracted sickness, the coming of old age has ever tried it but to prove a miracle the greatest, re life-giving, revitalizing, antiseptic disease killing, constitutional tonic known to man.

Send for free sample and know for thyself. Not sold to the drug trade. AGENTS WANTED.

THEO. NOEL, Geologist,

Tacoma Building, Chicago, Ill.

18. eow.



Because he had palpitation of the heart, Mr. A. J. Allen determined to quit smoking. He thought the tobacco habit was the cause of his trouble, but when he ceased smoking the pulsations of the heart were more violent than ever. Mr. Allen is a registered chemist of Lynn, Mass., and at second thought he concluded that, if tobacco wasn't the cause, it must be acute dyspepsia. His knowledge of chemistry naturally prompted him to take Ripans Tabules, well knowing their efficacy in disorders of the stomach, liver, and bowels. Quick relief followed, and now there is no more distress in the region of his heart. But the remarkable part of Mr. Allen's experience follows: He decided to forego smoking anyhow, and discovered that Ripans Tabules not only satisfied the longing for tobacco, which all smokers are familiar with, but at first he actually looked forward with pleasure to the three periods each day when he took the Tabules. Mr. Allen no longer smokes, and has no desire to, nor does he take the Tabules. He is a well man, and does not need medicine of any kind. Mr. Allen believes Ripans Tabules will prove a powerful aid to any man who desires to abandon the tobacco habit.

Ripans Tabules are sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Co., No. 10 Spruce St., New York. Sample vial, 10 cents.

MRS. FRED MAYER, Independent Slate Writer, And Clairvoyant Test Medium, 107 E. 47th Street, New York City. Sittings daily. Developing circles Wednesday and Sunday nights.

HYPNOTISM. Sixty methods \$5. My price \$2. 100 page book 10c. Key to Power 50c. Prof. Anderson L. T., Masonic Temple, Chicago

FOR SALE

A half interest in my Hair Grower. I have made a discovery whereby I can grow a full head of hair on the baldest head; cure any case of dandruff or scalp disease to a dead certainty. I want a Partner with Capital to put this new discovery upon a larger scale. Sample sent upon receipt of \$1.50. Address

Geo. W. Schoenhut, ELDORA, IOWA.

Eudora, Kan.

The committee appointed some time ago to secure location for a Spiritualist and liberal camp-meeting grounds for Eastern Kansas and the Missouri Valley, met at the residence of Philo Clark Esq., in Bonner Springs, on the 31st of March, and decided to hold their camp meeting at that place, commencing June 27th and ending July 13th, 1896. T. C. Daue, of Wallula, H. H. Harris, of Bonner Springs, James B. Abbott, of De Soto, and A. Marklev, of Topeka, all of Kansas, and W. E. Everest, of Kansas City, Mo., were added to the committee on location of camp-grounds.

Prof. Connett, of Topeka, A. G. Newton, of Olathe, T. C. Daue, of Wallula, and H. W. Henderson, of Lawrence, were appointed a committee to procure lecturers and mediums.

It was thought best to have an early camp-meeting so as not to interfere with other camp meetings throughout the country. It is the intentions of the society to secure some of the most prominent speakers and mediums in the country for this meeting. Bonner Springs is a lovely place to hold a camp-meeting. Beautiful groves and parks with lakes and an abundant supply of the very best water; only about sixteen miles from Kansas City on the main line of the Union Pacific Railroad and branch line of the Santa Fe R. R.

While the majority of the citizens of Bonner Springs are not Spiritualists, still they are a liberal, broad gauged, intelligent, progressive people, and will extend a cordial welcome to all who will attend the camp meeting.

Committees were appointed to make all necessary arrangements for holding the meeting. The committee adjourned to meet again April 25th at Lawrence, Kansas, at which time a charter will be drawn up and the society incorporated under the laws of the State.

O. G. RICHARDS, Sec'y. Com.

Bluffton, Ind.

Bluffton has what is known as the "First Spiritualist Society of Bluffton" chartered by the N. S. A., with a fair membership, considering the religious fanaticism of the city. We have a hall wherein to meet, and are developing two good mediums.

That grand trumpet medium and noble woman, Mrs. E. S. Hibbitt, of Muncie, Ind., gave us two sances recently, which were well attended, and the manifestations were good.

That estimable pair Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., were with us two days last week, and Mr. Sprague gave two lectures in the opera house, which were scientific and elegant, and well received by the audience. After the lectures, platform tests were given by Mr. and Mrs. Sprague. They are excellent persons, and are doing the cause of Spiritualism much good.

We feel that the cause of Spiritualism is all right in this part of the "moral vineyard," and all the talk about the "astral shell," the "unconscious cerebration," or the "subliminal or subconscious self," will not account for the phenomena of Spiritualism that is everywhere manifesting. LEVI MOCK.

Buffalo, N. Y.

The Woman's Progressive Union held their annual Bazaar in their new spiritual temple, from March 25th to 28th which was a success in every way, making \$330.00 clear of all expenses, of which Mrs. Nellie Whitcomb turned in \$232.72 from her independent booth. Mrs. Dr. Matteson gave a beautiful ring to the most popular lady, which was decided by votes at 10 cents each. Mrs. Nellie Whitcomb received \$88.75; Mrs. Clara Matteson, \$43.00; Mrs. Mary Wetherell, \$10.00; Mrs. Glading, \$9.60.

All articles in Mrs. Whitcomb's booth were donated to herself and Mrs. Archibson, who worked very hard begging donations. MRS. DR. MATTESON.

Camp-Meeting Notice to Mediums.

We are making up the program for our annual camp-meeting at Chesterfield, Indiana, July 16th to August 10th inclusive. All mediums who expect to be present are requested to send their names that they may receive insertion. Address F. J. McComber, Anderson, Ind., Secretary Indiana Association of Spiritualists. 15

MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion or 25 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Dr. Dean Clarke may be addressed for lecture engagements at William Tell House, 1st and Market street, Portland, Oregon.

All letters for Frank Ripley will reach him at New Bedford, Mass., where he is engaged this month. Will be in Erie, Pa., during May.

Mrs. E. J. Demorest, inspirational speaker and test medium, gives full names and delineations. Can be addressed at 2623 Wylie Ave., Pittsburgh, Pa.

Mediums are extended a cordial invitation and use of hall free to conduct meetings. J. O. Stephens, President Spiritualist Society, St. Joseph, Mo.

G. W. Kates and wife will accept calls for camp-meeting and other engagements during the summer of this year. Address them 2259 Stout St., Denver, Colo.

Carrie Fuller Weatherford will lecture and give tests in Omaha, Neb., for April. Can be engaged for week night services in neighboring cities. Address General Delivery.

D. W. Hull, Norton, Kas., holds himself in readiness to answer calls for lectures, funerals, and discussions anywhere within easy range in Colorado, Nebraska, or Kansas.

The home address of Frank N. Foster, the well known spirit photographer, is 606 Humbolt ave., N. Minneapolis, Minn., where all requests for circulars and terms should be directed. Enclose stamp.

Walter D. S. Hayward, trance medium and platform test medium, will accept calls for camp-meetings and other engagements during the summer of this year. Permanent address, 914 Jefferson Avenue, Brooklyn, N. Y.

DeLoss Wood, journalist and lecturer, of Danielson, Conn., will make engagements with New England societies. Has been engaged for the coming season in Worcester, Kingston, and Hunsdon, Mass. Address Danielson, Conn.

Lyman C. Howe is free to engage for April. He goes to Boston, Mass., for May, and will answer calls for week-evenings at acceptable points. He is yet free for June and July, and the last ten days of August. Permanent address, Fredonia, N. Y.

Mrs. Lora Holton, musical medium, would like to make engagements at some of the camp-meetings as musical director and conductor of entertainments. She can be engaged upon liberal terms and furnish stringed instruments if desired. Address 3803 Indiana Avenue, Chicago, Ills.

The Kates-Singer Quartette will fill June dates in Nebraska, Kansas and Missouri. During July they will be in Michigan, Indiana and Ohio. And will also hold special meeting at all the camps they can visit. With music and song their lectures and tests will have an entertaining setting. Address G. W. Kates, 259 Stone street, Denver, Colo.

Dr. J. H. Randall, who has for many years been almost constantly employed by Spiritualist societies, well known as an inspirational speaker, writer, teacher, and healer of ability and power, and until recently a resident for several years in Chicago, where he was often employed, is now residing in Clyde, O., and will answer calls to lecture and attend funerals wherever desired.

Prof. P. O. Hudson, the Balladist and Violinist, and composer of our fifty Spiritual songs, can be engaged this coming season by societies and camp meetings, and for funeral occasions. Prof. Hudson is a good vocal director as well as an orchestral leader. He has songs for all occasions. Societies wishing his services, write for terms and address, P. O. Hudson, Bay City, Mich.

E. W. Sprague, speaker and platform test medium, is engaged to serve the Spiritualist Society of Lima, O., for April. His services can be secured for week evenings in near-by towns. He has May and June still open for engagements. His camp-meeting dates are as follows: Paw Paw, Mich., July 5th to 12th inclusive; Chesterfield (Ind.) Camp, July 16th to 26th inclusive; Vicksburg, Mich., August 15th, 16th, 17th, and 18th. Would like to make other dates for August. Address for April, Lima, Ohio; General Delivery.

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Send For Our Book List.

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Written for the LIGHT OF TRUTH.

Letters to a Clergyman.

BY MOSES HULL.

No. VIII.

[NOTE.—I would not have the editor nor any of the readers of the LIGHT OF TRUTH think that the writer and the book under review are abstractly considered, worth the ammunition here expended. The arguments of the booklet are the staple and the stereotyped positions of the opposition, and are continually being used by the clergy. Many of them actually seem to think them true and effective against spiritualism. Some who are new in spiritualism and not very well posted in the arguments of the opposition, may not know exactly how to meet them, hence these letters.—M. H.]

Rev. J. D. Houston:

Dear Sir: It requires a vast amount of patience to follow you through all the points of your attacks on Spiritualism, but for the sake of my immense army of readers "I will be with you unto the end."

You next attack that terrible bugaboo called free love, and connect me, and some things you think I said, with the Chicago Spiritualist Convention. The fact is I did not attend that convention at all, was not within a thousand miles of it at the time I should have been there uttering such terrible things. You also quote Mrs. Hull as having said some outrageous things. I have no doubt that there are many Mrs. Hulls in the world; in fact, I have been acquainted with several, but the quotation you make is not from Mrs. Hull, the Spiritualist lecturer. This is rather a good joke on you, but as your booklet is a series of blunders from the first page to the last, it was to be expected. This is only an instance of "waking up the wrong passengers." Such things often occur.

Moved by the outrages heaped upon an innocent woman, and feeling it my duty, as I always do, to defend the "under dog" in the fight against injustice, I did say some things which were only proper to say in the heat of just such a battle as the one in which we were then engaged. In saying what I did I drew the enemy's fire, and I thoroughly believe saved at least one valuable life. I have never been sorry that I said it. Some things which were then said would not be proper to say now unless the declarations were accompanied with a few explanatory words.

I never in my life said one word, either with pen or voice, that would indicate that I believed in anything bordering toward the promiscuous intermingling of the sexes, or to licentiousness in any shape. Why, bless your soul, that was the thing I was fighting. Married licentiousness, I believed at that time, and I still believe to be the cause of more suffering than any other one cause in the world. I undertook to show that, and asserted that there could be pure and honorable associations outside of law-made marriages. George Eliot and Henry Lewes is a case in point.

In order to prove that marriage does not consist in a legal ceremony, I made reference to my experience outside of law made marriage. The law did not marry myself to my wife, yet our marriage stood the test of the courts, and we live yet under the contract and ceremony which we then claimed was all that was needed to make us man and wife. We were married by the law of God, not the law of man. We said: "Whom love hath joined together let not discord put asunder." Our union has strengthened from that day to this. Were love is absent, law is wicked in blinding people together. Where love is, law is not needed to bind two souls together. That being the case, no law any further than a law recognizing the right of man and wife as such are required. Law should not compel a couple to live together twenty four hours where hatred has taken the place of love. This I preached. This "was the head and front of my offending." For this the Madame Grandys of both sexes have let loose their dogs of war on me; they have brayed themselves hoarse, but daily the world is coming to recognize the truth of the position then taken. I say now as I did then: "If I have done anything worthy of bonds or of death, I refuse not to die."

And so you have "torn the mask off of Mr. Hull," have you? This is the first intimation that anyone ever had that Mr. Hull wore a mask, the objection always urged against him was that he could never be induced to wear a mask. That I fought our marriage laws as they were, and that, though they have been somewhat modified, I am still opposed to many things in our marriage laws as they are, is true; that I ever attempted to open any further the wide-open doors to licentiousness, either in or out of marriage, is not true. On the other hand I always taught and still teach the highest type of purity known.

So far as Mrs. Woodhull or H. P. Fairfield are concerned, being personally and intimately acquainted with both of them, I emphatically deny that either of them preached or practiced licentiousness. I do not like to retaliate, nor will I, but I will whisper in your ear that I had a debate with one of the leading ministers of your own denomination within the last year. There were 14 of your leading preaching brethren present at that debate to see that he did not fail. This man seemed as much afraid of lewdness among the Spiritualists as you are, but while looking for sins among others he forgot to watch himself. Within one month after that debate closed this man's wife had a divorce from him on the ground of oft-times repeated adultery.

I would not feel good in producing the record of several hundred clergymen who have done what they thought, or pretended to think, Spiritualists were doing. You would not feel good after reading it, so, though I have the documents at hand, I will withhold them.

Allow me, in conclusion on this point, to say that the only free love community I ever knew was a Christian community. It was established and headed by R. V. John Noyes. That ministers are continually departing from the established rules of virtue, is well known to every reader of the daily papers. No class of people on earth are so much afraid that spiritualism will lead to looseness in the marriage relation as the ministers, and yet I say openly and above board, and hold myself ready to prove the assertion, that ministers, as a class, are more given to departing from the rules of virtue they lay down for others than the men of any other profession.

Now, let us proceed to something else. Your sixth chapter is devoted to "Spiritualism—Its Inconsistencies." If spiritualism was anything like as inconsistent as you pretend to think, it would be useless for you to lead a crusade against it. It would fall of its own weight. In fact, you intimate as much when you say:

"Aside from the facts previously noted, each of which is sufficient to destroy all confidence in Spiritualism, its inconsistencies will kill it in the judgment of reasoning people. Surely, anything to gain public favor should be consistent with itself."

I would like to ask you if the fact that Spiritualism is progressing—going on every day from conquering to conquest—notwithstanding the efforts of hundreds of the clergy, to say nothing of your own Herculean efforts to kill it, do not make you a little shaky about Spiritualism being quite as inconsistent as you would like to have your readers believe you think it to be. For some reason it gains "public favor" every day, whether "consistent with itself" or not. Or do you claim that there are no reasoning people among the many millions of those who enjoy its consolations? In fact, I will ask is there a man in all your own Church whom you would put up to measure brains with some of the Spiritualists even of your own town?

On page 40 you say:

"No one need go to a 'medium' to know there is a future consciousness. But can it be known through mediumship? It can scarcely ever be known that the 'medium' is not an imposter; but admitting that the 'medium' in a given case is honest, it can not be known that his controlling spirit is not deceiving him, and through him others. It is known that media are often thus deceived, according to their own testimony."

Why did you not inform your readers how it is known without mediumship that there is consciousness after death? If you would have done that much you

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Testimonial.

WESSON, MISS., December 23

MRS. A. B. DOBSON, San Jose, Cal.
Allow me to add my testimony. For many years I had been a sufferer. I had a number of diseases—first dyspepsia, then diseases, heart trouble, and neuritis. I noted physicians, and best medical attention the community, failed to give me relief. I wrote for your treatment. By the time I took your treatment four months I was as well and after being so low that when I healed I felt like shouting. It has been twelve months since I took your treatment. Have not had any doctor or medicine since took your treatment. I will recommend your medicine as long as I live, feeling under no obligations to you, doctor.
Yours most gratefully, C. M. SMITH

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MISS LUCY MYER, Waynesville, Warren Co., N. C.—I have worked in the psychic field years without material pay, now, in straitened circumstances I am obliged to ask a little recompense.

would not have written wholly in vain. I would go a great ways to find out how this knowledge is obtained. Tell me, please how you would make a start toward making a proof of immortality that would not prove Spiritualism? I would enjoy hearing or seeing your attempt in that direction.

"It can scarcely ever be known that the medium is not an imposter," you say. Please tell me how many Christs there have been who were not imposters? Will you reject the one Christ whose name was Jesus, because there were several thousand imposters who pretended to be Christs? Shall we reject Moses because Janneus and Jambres were imposters? You think it "can not be known that the spirit is not deceiving." Supposing this were true, do you suppose Jeremiah would know when the Lord was deceiving him? See Jer. xx: 7. For the sake of the argument I will admit that the spirits are all liars, as the Psalmist supposed all men in this world to be, even in that case Spiritualism presents more evidence of another life than can be found in all the world outside of Spiritualism. Spirits can not even lie to us unless they exist, and are conscious and capable of returning and communicating.

My Dear Sir: You remind me of the "gentleman of color" who was employed to throw overboard all who died of yellow fever. Once upon a time he was found in the act of trying to throw one overboard who persisted in saying he was not dead. When remonstrated with by the ship's captain he argued that the man really was dead; that his word to the contrary should not be taken, as he was such a liar that nobody could believe a word he said. Now, allow me to say that a spirit proves his existence and ability to return as much by lying as he does by telling the truth.

You next find it very strange that the medium, F. Gordon White, should give a communication from a babe in heaven, and in the same seance find a spirit who had found no heaven or hell. I see nothing inconsistent in this, but as it is about your only original argument I will notice it. Do you not know that Spiritualists believe that there are many in the spirit world who have found neither heaven nor hell, while others have found that world a world of sorrow or joy? In one case the other world is a place of happiness or misery, while it may take such persons as yourself possibly hundreds of years to awake to consciousness enough to know that they have thrown off the mortal body. Then possibly after some of you have learned that much it may take you years to unlearn some of your old theological superstitions. You may be there many years, perhaps hundreds of them, before you really find your heaven or hell. I would hate to think that your innocent child could not enjoy heaven because of your theological blindness. Remember you are among those who "take away the key of knowledge." In taking it from others you take it from yourself.

Here, dear brother, I must leave off my review of your insane crusade against Spiritualism. After you exhaust yourself in your unequal fight, you undertake to give the Bible a boost. Your whole statement is as follows:

"I would not institute a comparison between that grand old book and the jargon of mediums."

"All objections to the Bible are born of ignorance of it. The main reason most infidels and opposers of the Bible have for not accepting it is they did not make it."

"But the Bible needs no defense. It is as easy for one to see that the Bible is inspired and of divine origin, as it is for one to see that the sun shines, if he will open his eyes. The sun has spots, to be sure, but no one would see them without the light of the sun itself. Who would look at the spots and deny the existence of the light that reveals them? Besides they are only spots by comparison. A candle flame shows black when held between the eye and the sun. The seeming contradictions and apparent discrepancies of the Bible are all easily explained in the light of the Bible itself."

While the Bible, like most other books, contains many good things, it is not, as a whole, a "grand old book." In fact, it is not a book at all. It is a series of sixty-six tracts, written at various periods of time, and in various countries; some of it several hundred years before Christ, and some of it not

for a couple of hundred years after Christ. Its authors are not so numerous as its books, but they are strung along through different nations and ages, and vary, as men do now, in education and ability.

You say: "It is easy to see that the Bible is inspired and of divine origin." This is not true; the Bible is not inspired at all. God himself could not inspire books; the best he can do is to inspire men and women and set them to writing books. Nor can all men be inspired alike or to the same degree. Inspiration takes the organism as it is, and does the best it can with it until it can work the organism over. Inspired men and women can not put their inspiration into the books they write; the best they can do is to jot down a rough outline of the thoughts which inspiration gives them. As for the "divine origin of the Bible" that is not true; on the contrary the origin of the most of the Bible is exceedingly human. When the Bible is taken as a series of tracts containing the best record that could be obtained and translated of its authors, it may do some good and but little harm; but when it is believed and asserted that it "is as easy to see that the Bible is inspired and of divine origin as it is for one to see that the sun shines," then the Bible becomes a fetish as dangerous to the world as any other kind of idolatry has ever been. The man who would make such an assertion in this closing part of the nineteenth century, either has no comprehension of the advanced thought of the age, or he is morally so behind the times that his assertions can not weigh anything with that portion of the world which does any part of its own thinking. In either case the man is as harmless as a serpent with its fangs drawn. The world is too far advanced now to be led either by knaves or intellectual dolts.

All objections to the Bible are born of ignorance." What an assertion for a country parson to make against the thought bearers of the world! Among those who have rejected the Bible as a plainly inspired book, are the following:

Roger Bacon, Jeremy Bentham, Lord Bolingbroke, Giordano Bruno, Henry T. Buckle, Louis Buchner, Count Buffon, Professor Briggs, W. K. Clifford, Bishop Colenso, Auguste Comte, Cordocret, Copernicus, D'Alembert, Charles Darwin, D'Holbach, Diderot, John W. Draper, George Elliot, Ralph Waldo Emerson, Feuerbach, Fichte, Fourier, Benjamin Franklin, Frederick the Great, J. A. Froide, Gallileo, Gibbon, Goethe, Horace Greely, Ernest Haeckel, Sir William Hamilton, Heinrich Heine, Hegel, Helmholtz, H. I. Helvetius, H. C. Helst and second, Hobbes, Victor Hugo, Alexander von Humboldt, David Hume, Thomas Huxley, R. G. Ingersoll, Kant, Laplace, Lecky, Leibnitz, G. H. Lewes, Abraham Lincoln, Linnaeus, John Locke, Layell, John Stuart Mill, Max Muller, James Parton, Theodore Parker, Wendell Phillips, Joseph Priestly, R. A. Procter, J. E. Renan, George Sand, Schelling, Shopenhauer, Michael Servetus, Preserved Smith, Herbert Spencer, Spinoza, Strauss, Professor John Tyndall, Dr. Thomas, Voltaire, E. L. Ymans, Schiller, Professor Swing, and many others, all of whom will take a back seat and let the wise Dakota village parson come to the front.

Now, my dear sir, permit me, in taking my leave of you, to beg of you to read and think a little before you undertake to expose anything more. As it is you have only exposed your own ignorance.

My task in writing this series of letters has not been a pleasant one, but if it will help a few weary, way-worn travelers to see how the opposition to Spiritualism looks when the searchlight of truth is turned on, I shall not regret the few hours I have fooled away on Rev. J. D. Houston.

Our Octogenarians.

Mr. Herman Snow at the age of eighty one, at Woodstock, Vt., calmly awaits the summons to come up higher.

Mr. James S. Dodge, at Chelsea, Mass., at the age of seventy-nine rejoices in the hope of a celestial existence. These two friends will soon meet "over the river."

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LOCALS AND PERSONALS.

—Mrs. Steelman Mitchell serves the Self Culture Spiritual Society of St. Louis, Mo., for the month of April. Address letters to her home, 109 Van Voast avenue, via Newport, Ky.

—Schrader, the self-styled divine healer, has been ordered out of the city by the Health Department. The grounds were that he spread disease by passing his unwashed hand from the face of a scrofulous adult, for example, to the eyes of a tender babe for treatment. From a scientific standpoint the Health Department is right—most especially if the man's claim to occult healing is an imaginary one, or the effect of a fascinating idea taken from example. His wearing of a crown of thorns suggests this.

—The present form of the LIGHT OF TRUTH may appear somewhat smaller to the casual observer, but by consolidating our matter the reader gains two columns. Besides that it is in handier form and in line with all first class weeklies. The many approbative letters indicate that not a small degree of pride is manifested by our subscribers in consequence of the change. We trust it will soon find universal approval.

There was a good audience attended services held at the G. A. R. Hall, Cumminsville, last Sunday afternoon. Mrs. Heckman opened with an invocation; Miss St. Omer delivered a grand lecture. She was followed by Mrs. Elizabeth Dee who gave splendid tests to all present. The messages were comforting. Meeting next Sunday afternoon at 2:30 o'clock at the same place. The same mediums will be present. Mrs. Dee's home address is 758 W. 7th street.

—The Society of Spiritual Unity celebrated Easter Sunday with spiritual services in new Odd Fellows' Temple. A special musical program was rendered by a select choir. Rev. Marguerite St. Omer took for her text, "He is Risen," suiting it to existing conditions. There was a profusion of beautiful flowers, many being sent from friends in Clyde, O. "Nearer to nature's heart is a beautiful thought," but when Miss St. Omer gives psychometric readings it is soul to soul, and no thin veil between; for she pierces the inner chamber of the soul. She reads the contents of sealed letters as an open book, every reading being recognized; also the many spirit messages and clairvoyant descriptions. Services at the same hall next Sunday, corner of Seventh and Elm streets.

—There is a well concerted plot going on this city having for its object the ruin of Mrs. Stowell and the humiliation of her husband. The names of the plotters and too's are known and they will be dealt with in a legitimate manner when the time comes for their undoings. It is enough to say here that if any doubt remained as to the capabilities of a class of would be Spiritualists to stoop to the level of thugs and assassins, the facts in the possession of our legal advisers removes every shadow of it. Treachery and cunning may go on unmolested for a time but they can not survive the eternal pelting of righteousness and justice.

Grand Rapids, Mich.

The Grand Rapids Spiritual Association is under renewed obligation to its president, Dr. J. C. Batdorf, for being their speaker during March. The first and second lectures were impromptu efforts, the subjects being, respectively "Biblical Evidence of the Truth of Modern Spiritualism," and "The Needs of the Advent of Modern Spiritualism, Its History and Present Status." The large audience listened with deep interest as the speaker told in his easy and dignified manner, the history of the origin and growth of Spiritualism. Tests were given by Mrs. Coffman, an excellent clairvoyant of this city. Prof. Birkholz, the gifted healing medium who resides here, at each of our last two meetings in March, gave magnetic treatment before the audience. This he did with gratifying success, and many testified in public to the benefit received.

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Covington, Ky.

The Spiritual League Society held meetings as usual. The afternoon meeting was unusually interesting. After a beautiful invocation an interesting talk on Spiritualism was given.

In the evening a test circle was held, and Mrs. Josephine Tresler gave treatments in healing, being especially successful in weak eyes. Meeting next Sunday with the same mediums.

The Ladies' Aid of the Society gave a carnival social on Monday evening. The usual large crowd was present, and fun reigned supreme, Topsy being the belle of the evening. The next social comes off on April 30th. Developing circle on Wednesday evening. Corr.

The services of the First Spiritual Endeavor Society were made interesting by a lecture by Mrs. Percival, and tests given by Mrs. Woods and others—same speakers next Sunday.

At the Ladies' Aid last Wednesday Mrs. Pfantner did excellent work, many in the circle received tests, all were well pleased. Both societies meet in Ideal hall, 632 Madison ave. The main society Sunday afternoon at 2:30, and the Aid on Wednesday at the same hour.

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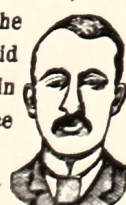
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